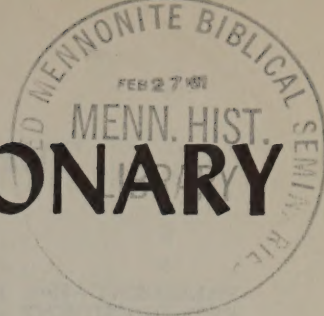


Golden Jubilee Year

THE CONGO MISSIONARY MESSENGER



Congo Inland Mission - First Building

FEATURING -

50 Years of Cooperation in Congo Inland Mission

Policy for Crisis Days in Congo

Letters from Missionaries of the First Decade

January, 1961

THE CONGO INLAND MISSION

251 West Hively Avenue, Elkhart, Indiana

OFFICERS OF THE BOARD

PRESIDENT—Rev. L. E. Troyer _____ Meadows, Illinois
 VICE-PRESIDENT—Rev. Reuben Short _____ Archbold, Ohio
 RECORDING SECRETARY—Rev. Orlando Wiebe _____ Donnellson, Iowa
 TREASURER—Mr. Maurice Stahly _____ Morton, Illinois

Administrative Staff

EXECUTIVE SECRETARIES—Rev. V. J. Sprunger _____ Elkhart, Indiana
 —Mr. H. A. Driver _____ Elkhart, Indiana
 OFFICE SECRETARY—Miss Donna E. Yoder _____ Elkhart, Indiana
 BOOKKEEPER—Miss Jeanette Sprunger _____ Elkhart, Indiana

Policy for the CONGO MISSIONARY MESSENGER

The MESSENGER is sent to anyone requesting it personally or to anyone requested by a missionary or a member of the Board or by one of the pastors of the loyal supporting constituency. It is our aim to publish four issues each year. There is no regular subscription charge but the costs are usually provided by the free will offerings of the readers who also support the work and workers financially and spiritually by their gifts sent with a prayer either directly to the home office or to one of the supporting conferences. 1961 being the Golden anniversary Year of the Mission, a portion of each issue will be devoted to remembering the past.

1911

THE CONGO INLAND MISSION

1961

International Headquarters
 251 West Hively Avenue
 Elkhart, Indiana

African Headquarters
 Tshikapa
 Congo Republic, West Africa

Cooperating Agencies
 (For receiving and receipting of funds)

Board of Missions
 722 Main Street
 Newton, Kansas

Evangelical Mennonite Church
 3100 Addison Avenue
 Fort Wayne, Indiana

E.M.B. Conference
 839 Pine Street
 Omaha 8, Nebraska

Canadian Representatives

Rev. George Groening
 890 Carter Avenue
 Winnipeg 9, Canada

Mr. George Loewen
 Steinbach, Manitoba

Board Members

Term Expiration

Rev. Reuben Short, EMC _____1961
 Mr. Clarence Diller, EMC _____1962
 Rev. E. M. Rocke, EMC _____1963
 Rev. Arthur Enns, EMC _____1962
 Rev. H. E. Bertsche, EMC _____1961
 Rev. E. G. Steiner, EMC _____1963
 Rev. L. E. Troyer, CCM _____1961
 Mr. Milo Miller, CCM _____1962
 Rev. R. L. Hartzler, CCM _____1962
 Mr. Rae V. Guth, CCM _____1963
 Mr. Maurice Stahly, CCM _____1961
 Rev. A. E. Kreider, GMC _____1963
 Dr. S. F. Pannabecker, GMC _____1961
 Rev. John Suderman, GMC _____1963
 Rev. Orlando Waltner, GMC _____1962
 Rev. H. H. Dick, EMB _____1962
 Rev. Orlando Wiebe, EMB _____1963
 Mr. George Loewen, EMB _____1961

THE CONGO MISSIONARY MESSENGER

Vol. XXXI February, 1961 No. 1

Published quarterly by the Congo Inland Mission Board, 251 W. Hively Avenue, Elkhart, Indiana.

Editors:

H. A. DRIVER and L. O. KEIDEL

Prompt notice should be given of change of address, always giving both old and new addresses.

All material for publication should be addressed to *The Congo Missionary Messenger*, 251 W. Hively Avenue, Elkhart, Indiana.

Subscriptions, renewals, requests for sample copies or changes of address, should be addressed to *The Congo Missionary Messenger*, 251 W. Hively Avenue, Elkhart, Indiana.

Second class postage paid at North Newton, Kansas.

CONGO MISSIONARY MESSENGER

THE CONGO MISSIONARY MESSENGER

In This Issue - - -

FIFTY YEARS AGO—by the editor.....	3
MEMBERS OF THE CONGO INLAND MISSION BOARD.....	4
REVIEW OF MISSION POLICY	5
MENNONITE CENTRAL COMMITTEE IN LEOPOLDVILLE.....	7
THE BALUBA-LULUA TRIBAL AFFAIR—H. A. Driver.....	7
THINGS I REMEMBER—Mrs. J. P. Barkman.....	8
CONGO PERSONALITIES—V. J. Sprunger.....	9
LETTERS FROM MISSIONARIES OF THE FIRST DECADE.....	10
ADDRESSES OF MISSIONARIES	16
IN MEMORIAM—LILLY BACHMAN SPRUNGER	18
FIFTY YEARS OF COOPERATION—R. L. Hartzler.....	21
CRISES FUND REPORT	24

CONGO INLAND MISSION OBSERVES 50th ANNIVERSARY

50 YEARS AGO

H. A. Driver

Fifty years ago L. B. Haigh and wife and Alma Doering had been home from their missionary work in East Africa less than a year and were telling the churches of the Illinois and Indiana Mennonites of their experiences there and pleading with young people to give their lives to God for the cause of foreign missions. They had returned from their three year term with the Africa Inland Mission with the conviction that their supporters should have their own mission board and field rather than work under a board such as the A. I. M. Through their stirring appeals, encouraging missionary offerings were received and real missionary zeal created so that the officers of the two young Mennonite conferences, Central Conference of Mennonites and Defenseless Mennonite, met in joint session at Meadows, Illinois and decided to form a joint mission committee composed of four men from each conference.

The eight men chosen were Valentine Struhbar, A. Augspurger, Joseph King, Peter Schantz, C. R. Egli, J. K. Gerig, Ben Rupp and D. N. Claudon. The minutes record: "This committee shall have charge of all joint foreign mission work, to examine candidates, and to appoint committees on the fields except that each board shall have full control of their own funds." Within weeks this new mission board had sent L. B. Haigh and wife on their way back to Africa to locate a mission field that would be all their own.

The name of the committee was to be "United Mennonite Board of Missions" but four months later when they applied for a charter they had decided on the name of "The Congo Inland Mission," which name it has held for fifty years.

A layman, David N. Claudon, who was the "banker" at Meadows, Illinois was chosen to be the official board member to transact necessary business for the

board and her missionaries. Later he was given the title of corresponding secretary-treasurer. All but one of the original eight members served faithfully until 1926 and two of them served until 1929. The churches of the Chicago area and of the Republic of Congo owe much gratitude to these courageous brethren for their evangelistic, missionary zeal; their steadfastness of purpose; and sense of mission.

God raised up others with equal courage and better qualifications to serve their day and make their contributions. During the half century of service of the Congo Inland Mission 68 men have given of their time, talents and means for the ministry of the Gospel in Africa.

As one reads the minutes of their board meetings we are struck by the manifest singleness of purpose which they have exhibited throughout the years. They had

doctrinal differences, various opinions and evident pettiness but always the salvation of lost souls and the founding of a truly indigenous church of Jesus Christ in dark Africa overcame all differences and difficulties and enabled them to focus their energies on their common calling through their one Lord and Master.

The writer has had the privilege of serving with these dedicated servants of the Lord for twelve years and hereby pays tribute to each and every one—P. H. D. and farmer, pastor and businessman, serving the Lord together with mutual respect and confidence, in honor preferring one another, willing to wash the feet of the saints regardless of status, color or position.

We herewith print the name of each C. I. M. board member with their conference affiliation and years of service.

MEMBERS WHO HAVE SERVED ON THE CIM BOARD

Name	Conference	Term	Name	Conference	Term
Augsburger, Rev. A.	Central	1911-1917; 1922-1928	Neuenschwander, A.	E.M.C.	1931-56
Barkman, Rev. John P.	E.M.C.	1934-35	Nyce, Rev. H. G.	General	1947-53
Beachy, Rev. A. J.	Central	1944-48	Oyer, Rev. Amos	E.M.C.	1928-31
Bertsche, Rev. H. E.	E.M.C.	1928-	Oyer, E. J.	E.M.C.	1925-34
Claudon, D. N.	E.M.C.	1911-1926	Pannabecker, Rev. S. F.	General	1952-
Dick, Rev. H. H.	E.M.B.	1941-	Rediger, B.		1925-28
Diemer, Rev. Richard	E.M.C.	1956-1959	Rediger, Rev. C. E.	E.M.C.	1928-33; 1936-50
Diller, C. D.	E.M.C.	1956-	Rediger, Rev. M. A.	E.M.C.	1951-60
Detwiler, Rev. I. R.	Central	1926-43	Rocke, Rev. E. M.	E.M.C.	1933-57; 1960-
Driver, H. A.	E.M.C.	1950-56	Rupp, Ben	E.M.C.	1911-25
Eash, Rev. A. M.	Central	1928-36	Schantz, Rev. Peter	Central	1911-22
Eicher, Rev. P. L.	M.C.A.	1929-31	Schertz, A. H.	Central	1948-56
Eisenbraun, Rev. Max	E.M.B.	1957-58	Schmucker, Joseph	E.M.C.	1925-28
Egli, Rev. C. R.	E.M.C.	1911-1926	Schmucker, Noah	E.M.C.	1929-31
Enns, Rev. Arthur	E.M.C.	1959-	Schmucker, Rev. N. J.	E.M.C.	1935-51
Esch, Rev. Ben	E.M.C.	1950-1960	Schultz, Rev. G. P.	E.M.B.	1928-33; 1937-39
Fast, G.	E.M.B.	1933-34	Shelly, Rev. A. R.	General	1956-60
Fast, Rev. H. P.	E.M.B.	1939-41	Shelly, Rev. W.	General	1943-44
Gerig, Rev. J. K.	E.M.C.	1911-29	Short, Rev. Reuben	E.M.C.	1943-
Goldsmith, N. E.	E.M.C.	1925-29	Slagle, Rev. E. M.	E.M.C.	1917-43
Gundy, Rev. George	Central	1942-51	Sommer, Rev. E. A.	Central	1951-52
Guth, Rae V.	Central	1960-	Stahly, Maurice	Central	1956-
Hartzler, Rev. R. L.	Central	1937-	Steiner, Rev. E. G.	E.M.C.	1957-
Hocver, N. E.	Central	1933-50	Struhbar, Rev. Val	Central	1911-26
Janz, B. B.	E.M.B.	1957-58	Stucky, Elmer	E.M.C.	1931-36
King, Rev. J. R.	Central	1911-26	Suderman, Rev. J. P.	General	1953
Kreider, Rev. A. E.	General	1945-	Toews, Rev. A. P.	E.M.B.	1952-56
Langereis, H. H. D.	Michigan	1921-25	Troyer, Rev. Emanuel	Central	1917-42
Leightner, Rev. B. F.	M.C.A.	1928-29	Troyer, Rev. L. E.	Central	1951-
Loewen, George	E.M.B.	1958-	Waltner, Rev. O. A.	General	1960-
Loewen, Rev. Wm.	E.M.B.	1952-53	Weaver, Rev. W. B.	Central	1926-52
Maurer, S. E.	Central	1925-33	Wiebe, Rev. Orlando	E.M.B.	1954-
Miller, Milo	Central	1956-	Wiens, A. F.	E.M.B.	1933-34
Miller, Stanley	Central	1952-56	Yoder, Rev. Allen	Central	1928-56



Members of the C.I.M. Board, 1952

**William Loewen, L. E. Troyer, Milo Miller,
M. A. Rediger, Clarence Diller.**

Reading from the left: Standing: S. F. Pannabecker, Reuben Short, Ben Esch, Ben Janz, John Thiessen, J. P. Suderman,

Seated: H. E. Bertsche, A. E. Kreider, H. A. Driver, R. L. Hartzler, A. Neuen-schwander, A. H. Schertz, H. H. Dick.

Integration Delegates Review Policy and Map New Strategy

One year after they left for Congo to formulate policy for the Congo Inland Mission Board in transferring responsibility to the national church the delegates met to review the crisis incidents that have ensued since then and to formulate new strategy. The revolutionary and earth-shaking events of the past year have caused this committee to move ahead less surely but more than ever determined to help the Congolese church keep pace with the events of this new day.

Secretary Vernon J. Sprunger is being sent to Congo for a period of three months to assist the African church leaders and the 17 missionaries there in formulating the programs and meeting the current needs.

Of the 17 missionaries who have returned to Congo since the emergency evacuation 7 of them are located at the Nyanga station and engaged for the most part in teaching in the Bible Institute which was formerly at Tshikapa, and in the normal training secondary school. This concentration of higher educational institutions at one place enables missionary personnel to serve in both institutions.

They are also assisting the new appointed Congolese administrators in their responsibilities. Katuku Robert is the new

legal representative and is working closely with Allan Wiebe so that when Brother Wiebe returns to the States in a few weeks he can represent his church to the Congo government. Pumbu Frederick who has served as assistant to the mission treasurer for several years is taking over the responsibilities of that office from Arthur Janz. For the most part a good spirit of cooperation and comradeship prevails between the missionaries and their African colleagues.

Elmer Dick is living in the industrial section of the city of Tshikapa, serving as counsellor to the Lulua members of the church who do not cross boundaries at the present time due to the tense feelings between the two tribes.

Dr. Merle Schwartz is located at the government post at Gungu, about 50 miles from Kandala and Mukedi stations, to which places he makes regular visits. The Doctor is the only white person in Gungu and is much appreciated at the Hospital and reports receiving fine consideration and having good fellowship with the Africans.

Archie Graber and Glenn Rocke with the two PAX men, Abe Suderman and Allen Horst, are ministering to the Baluba refugees in the Bakwanga area.



Mr. and Mrs. Lawrence Rempel and Miss Irena Liechty are serving in LECO Press at Leopoldville, getting out literature and supplies to missions in all parts of Congo. Miss Betty Quiring is doing secretarial work and tutoring French to the MCC workers and others in Leopoldville.

Rev. and Mrs. Robert Bontrager and Rev. Allan Wiebe will be returning home in February for over-due furloughs and to report to the constituency on the state of affairs in the Congo.

Two other missionaries will be leaving with Mr. Sprunger on January 28 for Congo. They are his son, Charles, and Melvin J. Loewen, both of whom will be teaching in the secondary and normal training school at Nyanga.

The Africans have placed literature and radio communications high on their list of askings for aid from the mother church in America and the Board is moving toward filling this need by assigning personnel and training others and by appealing for funds for subsidizing this work.

It is the tentative plan of the mission and national church leaders to create one center for higher educational purposes so that missionaries can concentrate their energies and talents in this service.

The need for doctors is urgent and Dr. John Zook will join our staff in Congo early in April. For the present registered nurses are not going to Congo as the

R. L. Hartzler, Reuben Short, L. E. Troyer, Orlando Wiebe, V. J. Sprunger. Integration Delegates review policy and map new strategy.

Africans are taking responsibility in nursing care and in the dispensing of medicines.

The African leaders are emphatic in their remarks that the work of the white missionary toward the salvation of the lost is not yet completed and are urging itinerating missionaries to join them in evangelizing regions that are not yet reached with the Gospel.

Although the service and methods are different there is no lack of outlet for missionary response from the churches and individuals in the homeland. The Congo Inland Mission still needs missionaries who are dedicated to the task of bringing the Gospel to a lost and needy mankind and who are prepared and trained to give a particular service in this day of particular needs.

In this 50th year of its ministry the Congo Inland Mission Board is as united as it was fifty years ago in its determination to bring the Gospel to the lost in Africa and to help stabilize and strengthen the church which has been planted there through fifty years of prayer and toil for the Master.

Mennonite Central Committee in Leopoldville

Orie O. Miller, long time leader and one of the founders of the Mennonite Central Committee, went to the new Republic of Congo within a few days after the rioting broke out in the Leopoldville area last July and offered the assistance of Mennonites during these emergency crises times. He was instrumental in helping the Congolese and missionaries of the Congo Protestant Council organize the Congo Protestant Relief Agency (C. P. R. A.) and in getting most all Protestant church agencies in North America to unitedly support the C. P. R. A.

Rev. Roland Metzger, a Baptist missionary, has been serving as coordinating director of C. P. R. A. in North America with offices at 297 Park Avenue South, New York 10, New York. Robert Bontrager of C. I. M. has served as acting director in the Congo.

The Mennonite Central Committee has also assumed responsibility of staffing and managing the Union Mission Hostel (U. M. H.) in Leopoldville and is in the process of establishing an office of Menno Travel Service.

Brother Miller, as he is known to thousands of Mennonites the world over, has been personally in Leopoldville the past several weeks, giving direction to the work and encouragement to the workers.

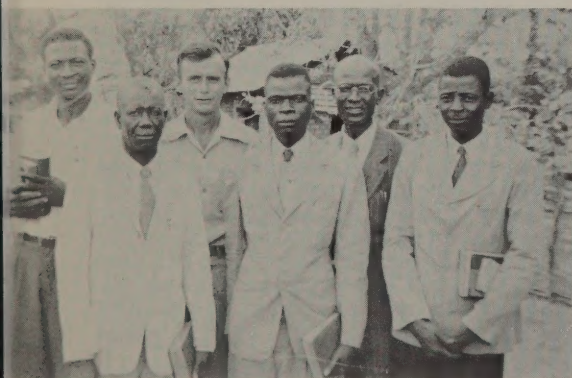
The Mennonite Central Committee has been the relief and service agency for Mennonites for forty years with headquarters at Akron, Pennsylvania. Wm. T. Snyder is executive secretary. The staff members at the Union Mission Hostel in Leopoldville are Mr. and Mrs. Ernest Lehman, Miss Tina Warkentin and Mr. Donald Hedrick.

THE BALUBA-LULUA TRIBAL AFFAIR

By H. A. Driver

Charlesville Church Leaders of Both Tribes.

Ntambwe Paul (B), Luaba Isaac (L), Glenn Rocke, Tshibangu Isaac (B), Kazadi Matthew (B), Badibanga Paul (L).



Many people have requested official, documented explanation of the present tribal conflict in Congo. As far as we know, there is nothing on record but missionaries have recorded many unofficial campfire tales and stories of Africans that have been handed down from generation to generation.

When Kazadi Matthew was visiting here he expressed a desire to see in person some American negroes who had been slaves from Africa or whose parents had been slaves. Kazadi is of the Baluba tribe and he told how the Arab slave traders from the East had made raids upon their people, causing them to migrate toward Central Africa where Chief Kalamba of the Lulua tribe gave them haven. However, the Lulua did not give the Baluba tribesmen property rights in their land. Consequently the Baluba peoples settled near the railroad, the nut-palm plantations, the dia-

mond mining centers and mission stations and took jobs as laborers and learned to read and write and otherwise took advantage of every opportunity to prepare themselves for better job opportunities. For example, Kazadi came from Lulua territory east of Luluabourg, to Charlesville and got a job as cook and house boy to C. I. M.'s first missionary, L. B. Haigh. He was converted and at the age of 21 had gone the entire gamut of mission schools, including the two year Bible School. After several years of successful teaching the Mission asked him to serve as missionary at Basongo, 125 miles north of the Charlesville station, where Lever Brothers had established a large palm oil extracting plant. The Lord blessed his missionary witness and enabled him to establish over twenty African churches around Basongo. He kept alert and learned to speak French and English and several Congo dialects. He was encouraged by Belgian government officials to apply for a concession of land, which he received, and became a successful coffee producer. Thus, Kazadi had been granted a concession by the Belgians right in the Lulua's traditional territory and so he is a hunted and hated person by the Lulua chieftains today.

When I visited Congo in 1951 the tribal jealousies were just beginning in the C. I. M. church but by the time I went back in 1956 it was by far the most difficult church problem and came up for discussion at practically every mission or station meeting.

When the restraining hand of the missionary and government agent was no longer

present, the jealousy and rivalry could no longer be contained and fierce war followed. Although the Bapende, Chokwe and other tribes favored the under-dog Balubas, they did not offer to assimilate them so they became refugees, fleeing back to their original grounds which have since been partially occupied by other tribes. The number of refugees in the Bakwanga area is estimated to be three hundred thousand and to these Archie Graber and Glenn Rocke, Abe Suderman and Allen Horst are supervising the giving of food which is being supplied by Red Cross and United Nations.

Allan Wiebe writes from Luluabourg that many Lulua tribesmen are conceding that their Kasai Province cannot go ahead permanently without the Balubas but there are many wounds to heal and problems to solve.

For the present C. I. M. is submitting to separate administration for the Lulua under the supervision of Brother Elmer Dick at Tshikapa. Other missionaries will be called to help in due time. For the time being the Lulua young people cannot attend the schools at Nyanga. Some of them are being accepted in the schools of the Presbyterian Mission and Church.

We like to believe that our Christian brethren would give precedence to the tribe of Jesus Christ over all loyalties and will be leaders in their nations to follow peaceful pursuits and live together in peace. Prayers for peace should come from the hearts of Christians everywhere on behalf of the Kasai peoples.

THINGS I REMEMBER

Mrs. J. P. Barkman

One day a "Muena Mukongo" (witch doctor) who lived near our Station told us he was now convinced that the God of the Mission was stronger than his "medicine." He said during the night he saw a bolt of lightning strike the grass roof of our church but as soon as the roof started to burn he saw someone clothed in white put his hands on the fire and put it out. (The natives said he had called the lightning down with his medicine.) Soon after he burned his own house down and moved farther away from the Mission Station.

One day a man coming home from a trip could not find the tobacco he had left in his house and accused his wife of

stealing it. He became angry, picked up his shotgun and fired it at her, fatally wounding her. We were called to the village. Being alone on the Station just at the time I went to the village and found the woman dying surrounded by an angry mob with spears, swords and guns, relatives of both husband and wife of different tribes ready to kill each other and the murderer. The mob grew larger and angrier every moment. I called one of our Christian young men standing nearby for help and together we walked into the mob up to the Chief of the village who was the leader of the mob and asked him to turn the murderer over to the Mission where

Continued on page 15

THE CONGO MISSIONARY MESSENGER

Thumbnail Sketches of Congo Personalities

By V. J. Sprunger

The unusual sound of some of the names of present leaders in the Republic of the Congo is probably confusing to some people. Mobutu—Lumumba—Bomboko—do these names stand out as personalities as you hear them? For a few who have lived in the Congo these names do speak clearly of the characteristics of present leaders. Perhaps a thumbnail sketch of each one would help.

Colonel Mobutu—Present military leader in Congo who stepped in as referee when the two factions developed in the central government. He was formerly a personal aide for Lumumba but broke with him when he saw Lumumba deliberately invite Russian representatives into Congo.

Patrice Lumumba—appointed by King Baudouin of Belgium as the first prime minister after Lumumba's party won a majority vote. He betrayed his own colleagues in the central government by opening the way for the Soviets to enter Congo. This frustrated the attempts of the new government to begin in a spirit of unity. Lumumba for years has built up a hatred for the Belgians. He is anti-church in his attitude.

Joseph Kasavubu—elected by the Congo parliament as President of the new Republic of Congo. He has long been a devout Roman Catholic and is very fair in his attitude toward all church groups. He personally apologized when Protestant missionaries were mistreated. His delegation has been officially accepted at the U. N. Kasavubu had worked for years in a government post.

Moise Tshombe—Premier of the Katanga province which seceded when Lumumba invited the Russians into the Congo. M. Tshombe is a loyal Methodist layman and has long had the respect of all leaders in his province. He is a good friend of M. Kasavubu.

Bomboko Justin—Foreign Minister and chief of the Congo delegation to the U. N. Educated in the Roman Catholic schools at Coquilhatville. Good friend of missionaries in the Coquilhatville-Bolenge area.

Joseph Ngalula—Journalist, Muluba, strong union man. Visited Brussels Fair in 1958. One of three Congolese to attend the Pan-African Conference at Accra in December 1958. Participant in the Round Table discussions in Belgium, February-March 1959. Visited the United States. Now Prime Minister in Kalonji's secessionist Mining State which is a part of the Kasai Province. Headquarters at Bakwan-

ga in the area of the Baluba refugees, and most important diamond mining in the Congo.

Albert Kalonji—Strong Muluba party leader. Bloodshed in tribal struggle attributed to him by Lumumba. One of the leaders in the National Movement with strong desire to have the Baluba, his tribesmen, as leaders. Broke with Lumumba and formed the Baluba State—Mining State of the Kasai—and seceded from the General Government. He has Bakwanga as the capital of his new Mining State and contacts Archie Graber regularly.

Katuku Robert—Chosen at the August 1960 CIM Church Conference as the Legal Representative of the Evangelical Menno-



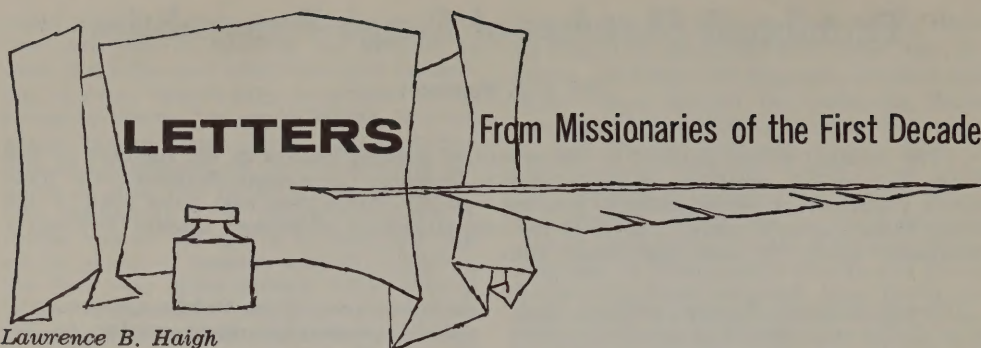
nite Church in Congo. Graduated from Presbyterian Pastors School, then returned to the C. I. M. and was one of the Congolese professors in the Bible Institute.

Pumbu Frederick—A native from near Mukedi, assisted in the C. I. M. office on the field since 1956. He has been elected as the Treasurer of the Evangelical Mennonite Church in the Congo.

Ngongo David—The Assistant Chairman of the Evangelical Mennonite Church in Congo and largely responsible for the lead-



ership in conference sessions of August 1960 when missionaries were absent. A pastor at the Nyanga station.



Lawrence B. Haigh

First term: April, 1911—May 1915

Second term: March 1916—June 1920

715 Wiley Ave.

Salisbury, N. Car.

During my training at the Moody Bible Institute (1905-1906) God led me to go to Africa. I was supported by the Central Mennonite Conference. On the same boat going to East Africa was a very fine and consecrated missionary, Miss Rose Boehning, with whom I had been in training and to whom I was now engaged. After being in Africa about a year we were married. We both served about three years there. Mrs. Haigh taught and worked with the natives.

Because of trouble with my eye I was advised by a physician to come to America for examination and treatment.

While we were in the homeland Miss Alma Doering brought to our attention an unoccupied field in the Congo which needed to be evangelized. After consulting with the Mission Board they decided to open a mission in Congo. We were authorized by our supporters to go to the Kasai District and begin investigations.

We made arrangements with the American Presbyterian Mission located at Luebo to make that our headquarters until we had chosen our field.

After some investigation we decided that we had found a suitable field for missionary effort. It was decided that the Mission was to be called Congo Inland Mission with headquarters at Djoko-Punda on the Kasai River. Later the Government changed the name to Charlesville.

At this time Alvin J. Stevenson who had spent many years in the lower Congo came to the field. It was not the Lord's will that he remain with us for he was taken with a serious illness from which he never recovered. He was buried at Djoko-Punda. He was the first missionary to die on the field. Miss Sarah Kroeker was one of the first C. I. M. missionaries. She was a trained nurse and cared for Rev. Stevenson during his last illness. She attended

to the medical work at Djoko-Punda during the years that she was on the field. She later married Rev. Oscar Anderson from Sweden. They are now retired and living in Sweden.

Rev. L. B. Haigh was appointed legal representative and business manager for the mission.

The first years on the field were very strenuous and trying. There was land to be cleared, dwellings and storehouses and the meeting-house to be built and also a dispensary.

Djoko-Punda was known at that time as a place of hunger for there was little food, because the local population was made up of people who had come there to make rubber for the rubber company. The Mission furnished them one meal a day to supplement what little the natives could provide for themselves. This scarcity was due to the fact that very few gardens had been planted.

Some of my time was spent making itinerating trips for the purpose of planning for new mission stations. The next station was established at Kalamba where a good work was carried on for a few years but was finally discontinued.

We left the Congo on our furlough in March of 1920. This was at the close of our second term of service with the C. I. M.

After returning to the homeland and during my furlough I took up a pastorate in Danvers, Illinois.

During this pastorate my wife's sister, who had been keeping our children, passed away. Then came the problem of finding a home for our four children. This was found to be very difficult and so we gave up the thought of returning to the mission field.

After much consideration we decided to move to eastern North Carolina where I bought a small farm. During this time

I did some pastoral supply work in addition to my farming.

My wife who had been a faithful helpmeet all of these years was very suddenly afflicted with a cerebral hemorrhage which left her speechless and a helpless cripple. We nursed her in this condition for more

*Rev. and Mrs. J. P. Barkman
148 Parkway
Dimuba, Calif.*

Four terms—29 years

March 1916

to

September 1945

We felt the call for mission work in Africa for many years and so we arranged our preparation with that goal in view. After graduating from nurse's training and normal schools we were given charge of Camp Goodwill in Evanston, Illinois which was sponsored by the different churches of Evanston. It was a camp for poor women and children who were sent to the camp by the United Charities of Chicago. We had planned that after the camp would close we would attend the Defenseless Conference which was to convene at Woodburn, Indiana just at that time. The Lord wanted us at that conference.

This was the Conference which Rev. and Mrs. L. B. Haigh, who had come home for their first furlough from the C. I. M. field, also attended and spoke. At that conference the Lord definitely spoke to us and we began to think about it more seriously and we decided that if the Lord wanted us to go under the C. I. M. He would open the way. Before the Conference closed one of the Board members, as well as Rev. and Mrs. Haigh, spoke to us concerning going to the Congo. Soon after that conference closed the Board arranged for us to meet with them and a few days later they notified us that we had been accepted, and were to go with the Haighs and Miss Agnes Sprunger to the field in the spring. We then started to prepare for our trip to the field and by March 8, 1916 we were packed and on our way.

Our first trip across the Atlantic was made during World War I. We had to wait in London for two weeks for a Belgian steamer. Belgium was in the hands of the Germans at that time and the steamers did not call there. While in London we did some shopping and sightseeing and spent some time in language study. While we were in London there were several air raids and we were repeatedly called out of

than twelve years. She passed away in 1949 with a steadfast faith in her God.

Being alone now I sold my farm and went to Black Mountain and lived with my daughter and her family until 1952 at which time I married a very fine Christian woman and came to Salisbury, North Carolina to make my home.

bed and asked to come downstairs where we sat in a dark room and awaited the "all clear" call. We arrived in Congo after three weeks of travel from England to Matadi. From there we proceeded to Kinshasa by train, a two days trip, where we awaited a river steamer. We arrived at Djoko-Punda, now Charlesville, in May of 1916.

Soon after our arrival at Djoko-Punda a field conference was held and we were assigned to Kalamba station to replace the Aaron Janzens while on furlough. The trip of one hundred and fifty miles had



Mrs. Barkman—1916 mode of travel.

to be made by hammock and lasted eight days. Everything had to be carried along, such as tents, beds, tables, chairs and food, plus all our baggage. While waiting to go to Kalamba we were busy studying the Tshiluba language with Mrs. Haigh as teacher.

At our arrival at Kalamba Mrs. Barkman was assigned to the Dispensary which at that time consisted of only a small box containing a few simple medicines which was daily carried from the Mission Storehouse and was placed under a nearby shade tree. Many of the patients in the early days expected to be paid for taking our medicine and thought they were doing

us a favor by coming to us for help. Mrs. Barkman's first Sunday School class consisted of about one hundred and fifty boys and girls who had never before been in Sunday School. Some out of that class later became teachers, pastors, evangelists and their wives. Some were still active in the mission when we retired and probably are there today.

I took over the educational department which was composed of four classes. At that time only the four R's were being taught. We were mostly concerned about in teaching them to read so they could read the Word of God for themselves; and to count on their fingers and toes and afterwards learn to count without using their fingers and toes. In the beginning only the boys who were mostly slaves, and a very few girls came to school.

In September 1918 our son was born. Since C. I. M. had no doctor and the nearest doctor was at the Diamond Company post at Tshikapa, we had to travel there by hammock, a distance of sixty-five miles, carrying with us everything we needed to set up housekeeping in a two room grass house which we occupied during our stay there, and in which our son was born. The baby was almost three weeks old when we made the trip of 65 miles back to Kalamba, taking three days. Because of several attacks of appendicitis the doctor advised us to return to the States as soon as possible for surgery. So when our son was ten weeks old we started through the jungle of high grass and forest crossing rivers and streams in native canoes, to Charlesville to wait for the river steamer to take us to Kinshasa and from there we went to Matadi as we had missed the ocean steamer we had hoped to take. We travelled homeward during the 1918-19 in-

fluenza epidemic and were among very sick people all the time at Matadi, and on board ship. We finally arrived at Berne, Indiana via London, Montreal and New York after a long journey during which time all three of us were seriously ill with the "flu" as were many others.

After a year and a half of deputation work we again started packing for a second trip to the Congo.

At this time the greatest sacrifice of our many years of service had to be made. During those pioneer days people strongly advised against taking children to the Congo so we had to leave our son, then not quite two years old, with Mrs. Barkman's parents and two sisters who so faithfully cared for him, a debt we will never be able to repay. During those early years there were no schools for white children and by the time they were started he was well advanced in his studies and so we never took him back to Africa. Only those who have experienced it can know how great the sacrifice for both parents and child, to be separated for so many years.

Our years of service under the C. I. M. Board were from March 1916 until October 1945. After a year of furlough and deputation work we retired in December 1946. However, in heart we never left the C. I. M. We pray daily and spend sleepless nights praying for the missionaries, the native church and all the Christians. Whenever we have an opportunity we speak about the work in the Congo and encourage the young people and children to prepare for mission work and if God calls them for service to respond and say, "Here am I, send me." Since our retirement we are living in Dinuba, California to be near our son and his family living in Fresno.

*From Mr. and Mrs. H. Langdon
1144 Rose Ave.
New Haven, Indiana*

*October 1923
to
September 1925*

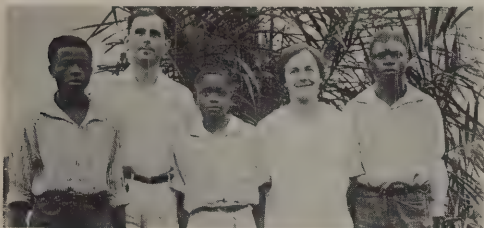
While attending Moody Institute in 1914 we volunteered for service in the foreign field (Africa being our preference). We applied to the Congo Inland Mission Board but our plans were thwarted as our doctor refused to grant a permit to Mrs. Langdon for health reasons.

After graduating in 1916 I was ordained to the ministry of the Methodist Church in the Rock River Conference. I accepted a charge in a village near Champaign, Illinois. At the close of seven years in the ministry our ambition was realized when a

call came to enter our field of service in the Belgian Congo.

We were accepted by the C. I. M. Board (loaned to the Board by our Conference), and sailed for Africa on October 25, 1923. We were stationed at Charlesville where I was appointed to fill a business position—that of Secretary-Treasurer. At that time there were 28 missionaries on the field and four stations, so the task of issuing monthly statements to the missionaries, taking care of caravans, etc., was not too complicated. However, it was not ex-

actly what I had anticipated. Mrs. Langdon's work consisted of teaching in the Sunday School, day school and village calling.



Mr. and Mrs. Langdon and their house-boys in Congo.

We had some rich experiences and learned many valuable lessons and as we reflect on the past our most cherished memories are those of transformed lives we were privileged to witness and of the demonstration of the power of God in lives dedicated to Him.

*Rev. and Mrs. Omar Sutton
3721 Indiana Avenue
Fort Wayne 6, Indiana*

*Four Terms
January 1919
to
November, 1942*

In September 1915 I entered the Fort Wayne Bible Training School, now known as the Fort Wayne Bible College. In the early part of 1918 the Rev. Aaron Janzen and family from the Congo Inland Mission visited the school. They showed pictures and presented the needs of the field in which they were working. That was the first time I had ever heard of the Congo Inland Mission. After a personal visit with them I felt that that was the mission field God would have me work in. Finally I made application to the Board Secretary, Mr. D. N. Claudon, was accepted and asked to be ready to sail in a few weeks.

Our sailing date was changed several times because of World War I. After many delays we sailed from New York the latter part of January 1919. From England we went on a Belgian ship to Matadi where we stayed at the Swedish Mission and then went on to Kinshasa (now Leopoldville) by narrow gauge railway train and then on to Luebo via the *ss. Lapsley*, a river boat of the Presbyterian Mission which nearly capsized in a sudden storm. I was happy to be able to offer the Captain and crew some suggestions and help which enabled us to continue on our way without too much delay. From Luebo we had

We shall always be grateful for the privilege that was ours—that of serving in a small and humble way in a land where darkness and superstition are so predominant.

Having been consecrated to the ministry we were led (after a short term) to return home and again resume our work in the church where we had left it. For a period of 42 years we have ministered in various churches in Illinois and now that the evening shadows are lengthening and we are no longer able to be actively engaged in church work we have retired and are living in our own little home in New Haven, Indiana (near Mrs. Langdon's former home). We feel, however, there is still something left for us to do as we can uphold the missionaries in our prayers.

As we look back over the years we rejoice in what has been accomplished by our missionaries and pray that the strife now reigning may speedily be settled and peace again be established.

fifty miles overland to travel before arriving at Djoko-Punda, our mission station, and after several days we started for Charlesville with a caravan of 139 men carrying baggage and hammocks.

The first term was spent at Charlesville and Kalamba stations. It seemed my lot

Omar Sutton with the Bashabele warriors.



on every station I served on in the C. I. M. field was industrial work, making and burning brick, especially the first term when we made and burned over 350,000 bricks, and used them in erecting buildings. Construction meant carpenter work, saw-

ing of the lumber from the trees of the forest, making furniture, etc., etc.

During my first furlough Laura Becker of Woodburn, Indiana and I were married and together we served three terms in Congo from 1923 to 1942. She had graduated from Moody Bible Institute and took her Nurse's training at Bloomington, Illinois.

As we look back over our four terms in the Congo our experiences have been many and varied. There were times when our lives were in danger from the savage Africans, poisonous snakes, scorpions, insects and deadly diseases too many to remember or to mention, smallpox and yellow fever, sleeping sickness, black water fever, all taking their toll. I am satisfied that all we had to pass through in the Congo that was not pleasing to the flesh, will be nothing in comparison with the glory we shall share when we arrive in His presence and meet those who have been redeemed through the feeble efforts of His servants here below.

Leaving the Congo for our last furlough was from Kalamba station on November 15, 1941. We were in Matadi when

*Mrs. Levi Mellinger
3721-20th Street West
Bradenton, Florida
(Formerly Alma Diller Bixel)*

*Two terms
January 1919
to
February 1930*

After graduation from Moody Bible Institute I applied to the Congo Inland Mission Board and about one year later, August 4, 1920, Rev. and Mrs. J. P. Barkman, Miss Amelia Bertsche and myself left for Africa.

It seemed like a long journey as we did not reach our destination until November 15, nearly three and one-half months later. Mr. Barkman offered to give us lessons in the native language which was a great help to us. We stayed at the Hotel in Leopoldville while waiting for a steamer to take us up river to Djojo-Punda, our destination, now Charlesville.

All the missionaries, Mr. and Mrs. Kensinger and Mr. Sutton, with a host of Africans were there to greet us singing: "Hold the fort for I am coming." What music to our ears! We were all thankful to God for His watch over us on our journey and bringing us safely to this land where we know He had called us to labor for Him.

On arriving at the Mission I was surprised to find my room was ready to move

the attack was made on Pearl Harbor and we reached New York, February 8, 1942. We were on the ocean steamer from December 17, 1941 through February 8, 1942, making a total of 52 days; every one of those days were filled with anxiety and we were very glad to get our feet on the ground again. Needless to say that God watched over and protected us along the way midst many dangers seen and unseen.

After spending about six months in deputiation work I took a job as inspector in the small motor department of the General Electric Company in Fort Wayne, Indiana. At the close of the war, about two years later, we left the work at the General Electric and went to the Dominican Republic to open a new field for the Evangelical Mennonite Conference where God blessed in a wonderful way. We were in the Dominican about four years and came home because of health reasons. We are now on the retired list as far as active responsibilities. We never cease to remember the Congo and the Dominican work in prayer, as well as the true Gospel witness going out over the air and true Gospel ministries throughout the world.

into. Mr. and Mrs. Kensinger were no strangers to me. Mrs. Kensinger and I were roommates at Moodys while Mr. Kensinger and I graduated in the same class.

It was at the end of our first term that Mr. Lester Bixel and I were married. It had taken several months until all the necessary papers the Government requested were obtained. Our civil marriage was performed at Luebo and the next day our Christian marriage took place in the church at Charlesville at 5:30 p. m. The following day a feast was given for the natives. Over three hundred were present. The natives built two small native pavilions with palm branches serving as the roofs. The missionaries ate in one pavilion while the neighboring chiefs and our evangelists occupied the other. Other natives sat in groups on the campus, according to their village. The menu consisted of goat meat cooked in palm oil, native greens, and "bidia."

Long after the missionaries had finished,

the chiefs and teachers lingered until a late hour. One of the teachers spoke to them concerning the mission and the desire of the missionaries to meet with the chiefs in order to discuss their problems with them. The Chiefs were pleased with their reception by the missionaries and before returning to their villages came and expressed their appreciation for the kindness shown them.

Lester and I learned to love those people and we were still hoping and praying we would be able to return to the field again

*Rev. and Mrs. Alvin Becker
Woodburn,
Indiana*

*Two terms
November 1923
to
April 1935*

At the age of 18 I enrolled for a course of study in the Fort Wayne Bible School, now the Fort Wayne Bible College, graduating there in 1921. Soon after graduation I went to Chicago to assist Brother J. K. Gerig in the Root Street Mission, where I labored for nearly one year. Here I met Martha who was a student at Moody Bible Institute.

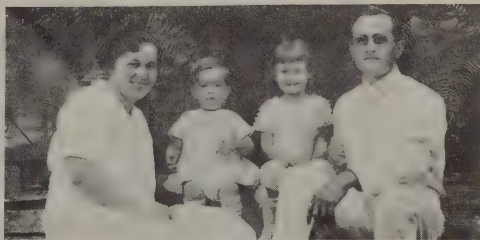
We were married in 1923 and then began our preparations for the work in Africa, leaving the homeland that same year in November. Our 12 years with the Congo Inland Mission were all spent on the field excepting one two-year furlough. This was quite early in the Mission work, hence very much of a pioneer nature, in our housing, travel and Mission work in general. These were hard but enjoyable years. Already we had the joy of seeing the native church grow and native workers being installed into important positions of the Church.

We arrived home from Congo in the spring of 1935. Just one year later we began our pastorate with the Sterling Mennonite Church in Kansas. Here we had the privilege of serving for the next seven years. On June 1, 1943, we began work with the Northern Bible Society, a position which I have held for nearly 18 years already and am still continuing. The Lord has been very good to us and has given us a large place in His great vineyard. We

even though the doctor advised us differently. Lester died of tuberculosis after we arrived in the homeland.

We felt those years were the best years of our life that we were privileged to spend for the Lord in Africa. I am glad we had a small share in bringing the Gospel to them. I know we will meet a large number of them in heaven when all the redeemed will gather around the Throne of God and sing praises to Him who saved us and washed us in His blood.

Rev. and Mrs. Alvin Becker and Children at home in the Congo.



now have a share in reaching over 700,000 people in one year with the message of the Word of God.

It is a matter of record that for many years the Northern Bible Society has given substantial help to the work of the Congo Inland Mission. Since Independence Day we have had many opportunities to send Scriptures into the Congo as well as other parts of Africa.

We would also like to take this opportunity to congratulate the Congo Inland Mission on their 50th Anniversary for the splendid work that has been done through their leadership and consecration. May the Lord be pleased to give them many more years of effective service in the Congo and many souls as their reward which will be the reward of everyone who will be faithful in its labors and support.

Continued on page 8

we would lock him up. This they finally did and we kept him locked up until the proper authorities were notified and they sent two soldiers to get the man which took about a week. He was sentenced to a long prison term at Luebo.

One time on going to the village I found an angry mob gathered around the house of one of our Christian women, trying to force her to drink the "poison cup," accusing her of the death of a neighbor child. They declared if she was innocent the

Continued on page 17

Personals

Dr. Merle Schwartz from Gungu and Elmer Dick from Tshikapa joined the seven missionaries at Nyanga for Christmas Day. James Bertsche writes that "All nine of us agree that it was the most different Christmas for any of us! There wasn't much in the way of tinsel and trimmings but there was a good meal and plenty of fellowship."

Glenn Rocke, Abe Suderman and Allen Horst enjoyed several days at Leopoldville over Christmas, making the trip on a U. N. plane. Glenn writes: "We thank the Lord for Good relations here with local government and the Ghanian U. N. forces."

Denmark sent a plane load of powdered milk directly to Bakwanga. Their radio-television men took pictures of Archie Graber, Abe Suderman and Allen Horst unloading the milk with a C.P.R.A. truck.

Protestants of West Germany have sent 900 tents to Bakwanga for the Baluba refugees.

Two of the many projects Irena Liechty is supervising at the LECO Press are the printing of copies of the Gospel of John to be given out with food to the refugees in Bakwanga; and an edition of the Gipende hymnal.

Secondary School and Bible Institute have the regular number of students and are being taught at Nyanga Station by a temporary staff of three African teachers with J. E. Bertsche, Earl Roth and Waldo Harder assisting. Melvin Loewen and Charles Sprunger are leaving home on January 28 to help in this program of leadership training.

Melvin Loewen and Charles Sprunger are scheduled to leave for Congo on January 28 for a term of service as teachers in the Secondary School at Nyanga. Vernon J. Sprunger will accompany them for a three months administrative visit.

FUTURE MISSIONARIES:

Born to Rev. and Mrs. John B. Jantzen, c/o Taylor University, Upland, Indiana, a son, Gordon John, December 1, 1960.

Born to John and Lois Enns, 4914 Belinder Ave., Shawnee Mission, Kansas, a son, Stephen Joh, on November 17, 1960.

WEDDING BELLS: for former CIM PAX Missionaries: *Wilmer Sprunger to Kenlyn Augsburg*, October 1, 1960, Berne, Indiana. They are living at Wadsworth, Ohio where Wilmer teaches in the Junior High School and Mrs. Sprunger who is a registered nurse is employed in the local hospital.

John Heese to Clara Harder, October 21, 1960, Rosthern, Sask. John has assumed supervision of the Printing Shop since his father's death in November.

Wilbert Neuenchwander to Ruby Moser, Berne, Indiana, in July, 1960. Wilbert is attending the Fort Wayne Bible College and his wife is teaching school.

Rev. Allan Wiebe is returning to the states in February to join his family in Omaha for their regular year's furlough. Brother Wiebe completed residence during last furlough for the M.A. degree at Omaha University and plans to complete the requirements for the conferring of the degree in June of this year.

Mennonite Life will devote a large portion of its April issue to Africa including several articles on the golden anniversary of C.I.M. Extra copies will be available at C.I.M. Headquarters Elkhart or at the headquarters of the Cooperating Conferences. See page 2.

Levi Keldel, Jr., has been accepted into the graduate school of Northwestern University at Evanston, Illinois. His studies are in the field of Journalism.

Addresses of our Missionaries

IN AFRICA

B. P. 123
Leopoldville
Republic of Congo

Rev. and Mrs. Robert Bontrager
Miss Irena Liechty
Miss Betty Quiring
Mr. and Mrs. Lawrence Rempel

B.P. 3356
Elisabethville
Republic of Congo

Rev. Archie D. Graber
Rev. Glenn Rocke
Mr. Abe Suderman
Mr. Allen Horst

Congo Inland Mission
Nyanga via Tshikapa
Republic of Congo

Rev. James E. Bertsche
Rev. Waldo Harder
Dr. Henry Hildebrand
Rev. Arthur Janz
Mr. Melvin J. Loewen
Rev. Earl Roth
Mr. Loyal Schmidt
Rev. Charles Sprunger
Rev. Allan Wiebe

Congo Inland Mission
Tshikapa
Republic of Congo

Rev. Elmer Dick

Gungu via Kikwit
Republic of Congo

Dr. Merle H. Schwartz

IN THE HOMELAND

Mrs. Harvey Barkman
Box 609
Steinbach, Manitoba

Mr. Harvey Barkman
1104 S. 8th St.
Goshen, Indiana

Miss Hulda Banman
116 E. 12th Street
Newton, Kansas

Mrs. James E. Bertsche
Salem Children's Home
Flanagan, Illinois

Miss Erma Birky
33 South Parkwood
Pasadena, California

Rev. and Mrs. Peter Buller
213 East North Street
Bremen, Indiana

Mr. and Mrs. Melvin Claassen
Taylor University
Upland, Indiana

Mrs. Elmer J. Dick
R 2, Box 33
Mountain Lake, Minnesota

Dr. and Mrs. James G. Diller
Apt. No. 6, 4032 Ridge Road
Cleveland 9, Ohio

Miss Sarah Dyck
Box 36
Yarrow, British Columbia

Rev. and Mrs. Robert Bontrager
c/o C.I.M.
Elkhart, Indiana

Rev. and Mrs. Samuel Ediger
5215 N.E. 23rd Avenue
Portland 11, Oregon

Rev. and Mrs. Ben F. Eidse
Steinbach
Manitoba

Rev. and Mrs. Frank J. Enns
312 South Pine Street
Inman, Kansas

Rev. and Mrs. Samuel Entz
619 S. E. 3rd
Newton, Kansas

Miss Mary Epp
Salem Children's Home
Flanagan, Illinois

Rev. and Mrs. Peter Falk
Box 792
Morden, Manitoba

Miss Aganetha Friesen
Cook County Nurse's Home
1900 W. Polk Street
Chicago 12, Illinois

Miss Lena Friesen
1902 Lincoln Avenue
York, Nebraska

Miss Margaret Friesen
38544 Old Yale Road, RR No. 2
Abbotsford, British Columbia

Miss Sara Friesen
Jansen
Nebraska

Rev. and Mrs. Ellis Gerber
R 1
Creston, Ohio

Mrs. A. D. Graber
825 Cottage Avenue
Fort Wayne, Indiana

Rev. and Mrs. Harold Graber
801 Harding Road
Elkhart, Indiana

Miss Frieda Guengerich
Deer Creek
Illinois

Mrs. Waldo Harder
Box 46
Elbing, Kansas

Mr. and Mrs. Harold Harms
722 N.E. Prescott, Apt. No. 2
Portland, Oregon

Miss Mary Hiebert
Bethesda Hospital
Steinbach
Manitoba

Mrs. Henry Hildebrand
Steinbach
Manitoba

Rev. and Mrs. John B. Jantzen
Taylor University
Upland, Indiana

Mrs. Arthur Janz
Steinbach
Manitoba

Rev. and Mrs. Levi Keidel
211 Harrison
Flanagan, Illinois

Miss Anna V. Liechty
R 1, Box 134
Berne, Indiana

Mrs. Melvin J. Loewen
Mountain Lake, Minnesota

Miss Agnes Lutke
Box 790
Steinbach, Manitoba

Sr. Bertha Mangold
"Landli"
Oberägerl/Zug
Switzerland

Rev. and Mrs. Rudolph Martens
Fairview
Michigan

Miss Bertha Miller
437 Canyon Drive
Glendale 6, California

Rev. and Mrs. George B. Neufeld
Inman
Kansas

Miss Anna Quiring
Box 105
Mountain Lake, Minnesota

Miss Tina Quiring
251 West Hively Avenue
Elkhart, Indiana

Mr. and Mrs. Arnold Regier
Mountain Lake
Minnesota

Mr. and Mrs. Elmer Regier
Fife Lake, Michigan

Miss Amanda Reimer
760 Broadway Ave.
Winnipeg 10, Manitoba

Betty Jean and Beverly Rempel
Mountain Lake
Minnesota

Mrs. Glenn Rocke
Groveland
Illinois

Mrs. Earl Roth
1330 S. Hill
Albany, Oregon

Miss Fanny Schmallenberger
100 Maple
Morton, Illinois

Mrs. Loyal Schmidt
Woodworth
North Dakota

Miss Sue Schmidt
1035 W. 11th
Vancouver 9, B. C.

Rev. and Mrs. Russell F. Schnell
206 Auditorium Blvd.
Winona Lake, Indiana

Mrs. Merle H. Schwartz
208 N. Main Street
Normal, Illinois

Miss Lodema Short
406 Brussel St.
Archbold, Ohio

Miss Lois Slagle
Pioneer
Ohio

Mrs. Charles Sprunger
c/o Wilmer Reiffs
RR No. 1, Collegeville
Pennsylvania

Rev. and Mrs. Richard Steiner
318 W. Main Street
Berne, Indiana

Miss Kornella Unrau
901 Uglow
Dallas, Oregon

Miss Selma Unruh
310 N. Lincoln
Hillsboro, Kansas

Rev. and Mrs. Allan Wiebe
2753 S. 8th St.
Omaha 8, Nebraska

Dr. and Mrs. John Zook
2503 N.E. Skidmore
Portland 11, Oregon

Continued from page 15

poison would not harm her but if she was guilty it would kill her. She refused to drink it unless the one who was to administer it would first drink of it, thus proving to her it could not harm the innocent party. This, of course, he refused to do, so after threatening to report him to the State if the woman would die he

finally consented to pour out the contents of the cup on the ground before our eyes.

One Sunday I was teaching my beginners class, telling them the story about Eve and the Serpent and just as I came to the end of the story we saw a snake crawling down one of the posts holding up

Continued on page 20

In Memoriam

LILLY BACHMANN SPRUNGER

January 1, 1907—September 12, 1960

By Her Family

Lilly J. Bachmann was born in Davis County, Iowa on January 1, 1907 to Charles and Elise Bachmann who had both immigrated to the States at ages of 12 and 18 from the area of Zurich, Switzerland.

At the age of six Lilly started her education in a country school at which time she knew no English and the teacher knew no Swiss or German. In 1925 she graduated from Pulaski, Iowa High School, being the valedictorian of her class.

Her mother had the desire to be a missionary but not having her desire fulfilled, she dedicated her first child to the Lord to be a missionary, if He so willed.

She left the farm home in September, 1925 to begin her college days at Bluffton, Ohio. It was during this first year in Ohio that she met the one who has been privileged to share with her a little more than twenty-nine years together in the service of her Lord.

After attending college for two years she taught in a country school near Bluffton, Ohio for two years and then resumed college studies to graduate in June, 1931.

On July 19, 1931 Lilly and Vernon J. Sprunger were married and on September 11, 1931 sailed from New York City for their first term of missionary service with the Congo Inland Mission in the Congo.

From the very beginning Lilly was much interested in the Congo girls and women, as well as in the schools that had already been started by the missionaries.

During the second term of missionary service she was director of the elementary school on the mission station at Mukedi. It was very evident to her that the teachers must receive more training if they are to be good teachers. In 1949 when the first teacher training schools were started she was the instructor. Pedagogy was the subject she was responsible for and many teachers have recognized that these classes gave them a very different outlook as teachers. She stressed that their first concern must be to make the Saviour known to the school pupils. Lilly directed the teacher training school at Mukedi during the three last years at this station.

During the furlough in 1954 she had two major operations for cancer but in 1955 returned to the Congo to work at the new-

ly acquired mission station of Kandala. Here she directed the school on the station two years and in the villages during two years, always emphasizing the part of evangelism and the life testimony of the teacher. It was during the furlough of Peter and Annie Falk that she also had the responsibility of the village evangelistic work when she and Miss Kornelia Unrau were the only missionaries left to carry on there since her husband was occupied with administrative work of the mission necessitating his absence from Kandala much of the time. She would go out to the villages to supervise and encourage the teachers in the schools and at the same time carry on the evangelistic program with the help of the Congolese pastor and other leaders.

Her father was ill at the time she left for Congo the first time and in August of 1932 he passed away.

Although she was the mother of five children, David, the youngest, being buried at Mukedi station, she put her Saviour's business foremost. She did not neglect her family but each member knew that Lilly's first loyalty was to her work for the Master whom she loved and served.

The evidence that the family did not suffer too much is verified by the devotion each of the children has for the same Lord and Saviour their Mother and men everywhere serve.

It was Lilly's concern that people must know about Jesus, and His saving power. During the last term of service when each of us went our ways so often, she to the villages in the Kandala area and I to other C. I. M. stations, we would attempt to set a day when we could meet at home again. On one of these occasions I came home toward evening, expecting Lilly would be there, but not yet. I waited to eat supper, thinking she would come just any time. She did come home at 9:30 in the evening, explaining that she would have liked to be home sooner but Mr. ----- and Mr. ----- and Mrs. ----- who had been Christians but living in sin were in the village and she felt she must consult with them about their life and the eternity that is ahead, remembering the Jesus who died for them. Yes, Lilly was a missionary.

We spent six months in Leopoldville in

the interest of all Protestant missions in the Congo. During this time Lilly was hostess to many a servant of the Lord of many nationalities.

In March, 1959 the recurrence of cancer shortened the term of service in Congo, but she said many times it was the best term she had had.

On September 12, 1960 she was called to the side of her loving Saviour whom it was her joy to serve. She lived a full life in the interest of others. A few of her favorite hymns were: "Jesus, Lover of My Soul," "How Great Thou Art," and "The Love of God."

We rejoice with her for surely she has attained the promised rest and is now with Him who said: "Come unto Me and I will give you rest."

Vernon J. Sprunger



Lilly was a Missionary!
One of those privileged of God,
Whose calling was that of
Carrying the good news of salvation
To those who had never heard.

Her body we place gently into the sod,
Where it shall rest quietly
With others who have gone to their reward.

The heart we can never commit to the
earth;
That, even today, is still
In the darkness of a troubled, bewildered
land.

Back in 1931 it was planted into the soil
Of human lives, steeped in superstition
and idolatry.
It has never come back.
There it lodges in this hour and shall for-
ever be.

TRIBUTE TO LILLY

By

Rev. Walter Gering

While we sorrow—yet not without hope—
In this land of ours,
They upon that dark continent,
Rejoice in the assurance
That theirs was her love, devotion and
service.

Her body we entrust into the grave
As the soft, gentle rains water the earth,
In the glorious hope of the resurrection
Through Jesus Christ our Lord.

But her heart dwells forever
With those in far off lands,
Whom she could not forget
Even in the hours of deepest pain.

Lilly was a Missionary!

In a world
Where racial prejudices and color of skin
Becomes the battle ground of nations,
She could truly sing:
Elect from every nation,
Yet one o'er all the earth.
In Christ there is no East nor West,
In Him no North nor South.
But one great fellowship
Throughout the whole wide earth.

Join hands, then brothers of the faith,
What e'er your race may be.
Who serves my Father as a Son,
Is surely kin to me.

Not words, but deeds became symbols of
her love
As she gave herself unstintingly
To the dark skinned peoples of the world.

She knew no color line;
No superiority of man because of skin.
In Christ she saw them all alike;
Hath He not made of one blood all nations
For to dwell on all the face of the earth?

The world may clash and war for status
round the earth;
She knew no shade of change nor form.
All were the object of Eternal Love;
His own created children.

She was a Missionary.

In hours of pain and anguish,
Her Body oft distressed,
Ravished by disease and weakness,
Torn betwixt desire to live and to depart,
Her spirit still unshaken.

Supported by the everlasting arms of God,
Assured that He who had called her
As able to keep
That which she had committed against
that day.

Surely the sufferings of this present time
Were not worthy to be compared
With the glory yet to be revealed.
In full confidence she still could say:
Pray that the Lord may deliver from this
body.

Years of Service: twenty-eight.
Often weary and forlorn;
Hours of great rejoicing—victories untold.
Times of sadness, disappointment,
Wondering if the fruit should come to light.

Struggles of the soul and body
Fought the powers of darkness;
Unrelenting 'gainst the foe.

Quietly, in a solemn moment,
The battle of life has come to its close.
The labourer has gone to her reward.
Others carry on the task she left behind.

Has it been worth while?

We hear the voice from heaven saying,
Write—blessed are the dead
Who die in the Lord from henceforth;
Yea, saith the Spirit,
That they may rest from their labors,
And their works do follow them.

The body at rest;
Her works do follow her.
When the last trumpet shall sound
And the eternal victory of God
Shall break forth,
Her works indeed shall be revealed.
The crown of life shall be hers.

Earth to earth and dust to dust;
Calmly now the words we say.
Left behind, we wait in trust
For the eternal resurrection day.

Father, in thy gracious keeping,
Leave we now thy servant sleeping.

Continued from page 17

the grass roof. The children jumped up and ran out of the building screaming "Satan, satana" (Satan). I think they remembered that lesson for a long time.

One of our school boys who was a Christian took sick and died. We had a graveside funeral for him attended by the school children and some village people. When the corpse was placed into the grave about a half a dozen village women started to beat up on the Mother and before we could stop them they pushed the woman into the grave, telling her to stay there with

her son, saying she had caused his death with her witchcraft. We, of course, helped her out of the grave. Had we not been there she would have been buried alive. Later she became a Christian and was a member of our Church.

One day one of the missionaries on our station was sleeping covered with a blanket, and when he woke up he found a snake coiled on his chest. He quickly threw back the blanket and the snake with it. The snake then crawled up the wall where he was able to kill it, thankful for God's protection while he was sleeping.

FIFTY YEARS OF MENNONITE COOPERATION IN THE CONGO INLAND MISSION

By Rev. R. L. Hartzler

I. How It Began

As the nineteenth century came to a close and the present one moved in, the children and grandchildren of early Mennonite and Amish settlers in Central Illinois were to be found gathered together into a goodly number of well established Mennonite communities and churches in that part of the state. Those first hardy adventurers and those who followed them had done well in reclaiming the pond-dotted, malaria-fostering prairies and turning them into a veritable garden of the Lord. With their traditional industry and thrift, and with an unbroken succession of crops, they had made real progress, so far as earthly things are concerned, and with it had established their homes, communities and churches.

But the Church for the most part had become quite ingrown. General prosperity and mounting affluence do not beget spiritual vision, and Mammon has a way of infusing folk with an undue sense of personal worth and an assumed rightness with God. Also with the entire state of a family dependent upon the vicissitudes or successes incident to farming, a strong sense of family inter-dependence evolved; and frequently family to boot, which sometimes rivalled the Church as a vital factor in life, making it and what it stood for an adjunct to life, rather than the sum and substance of it. There was, indeed, some activity in the way of organizing new churches; but this was largely, if not entirely, in places where groups of people of their own kind were as yet not organized into churches or were still unaffiliated with any of the conferences then coming into being.

But with the great revival movement in the latter part of the past century and the great foreign missionary thrust accompanying it and carrying over into the twentieth, certain leaders in two of these

new conference groups became disquieted by the fact that their churches were not having a part in this great forward movement. They felt with new meaning and force Christ's word of command, "Go ye into all the world, and preach the gospel to every creature." This they realized the Church was not doing, and as leaders they felt a special responsibility to arouse the Church to its Christ-given mission, and to lead it forward into definite action according as the Lord commanded.

Being located in close proximity to each other and with both groups being small in number, leaders in both conferences, Central and Defenseless, conferred together regarding their concerns in this respect, and at length resolved to boldly venture forth in foreign missionary service. This first effort took the form of each group sending a few initial workers to a field in East Africa under the Africa Inland Mission. Here each group of workers was to establish a station to be supported by its own respective conference. The expectation was that other stations would be added later, and so the program unfolded. For this purpose the Central Conference sent Rev. L. B. Haigh and Miss Rose Boehning (later to become Mrs. Haigh), and the Defenseless Conference sent Miss Alma Doering. Both groups sent additional workers later.

But it was found that this particular field had also been the choice of a number of other missionary interests, and the prospects for an expanding work were definitely curbed by that fact. Also it developed that there was some difference in policy between the original workers at least, and the Africa Inland Mission in regard to method of work or expansion. Consequence was that in time they were ready to return home. The leaders at home concurred in their feeling and so authorized their return.

Prior to all of this, while enroute home from a previous term of service in West Africa, Miss Doering had met Dr. Sheppard of the Presbyterian Mission in Congo, who stressed to her the need for more work to be done in the southern and western parts of the Kasai district. So now upon returning home, Miss Doering and the Haigh's strongly encouraged the opening of a new field in Congo, as a joint effort on the part of the two conferences, duly organized for the purpose of providing both missionaries and financial support for the work.

With this encouragement both conferences at their annual sessions in 1910 voted to give consideration to the matter of forming a joint board for this purpose. When it was thus found that a mutually favorable attitude prevailed, it was decided to move forward in this respect. A first meeting of representatives of the two groups was held January 30, 1911 at Bloomington, Illinois, at which time "Rev. C. R. Egli presented the object of the meeting, viz: 'To have our boards co-operate in investigating a field of labor in Africa.'" Apparently the idea met with general favor, and after some time to presumably clear with other leaders in their respective groups, the representatives met again March 22, 1911 at Meadows, Illinois, at which time an organization was effected to be known as "The United Mennonite Board of Foreign Missions."

The new board was to consist of eight members,—four from each conference, viz: From the Defenseless Conference, Revs. C. R. Egli, J. K. Gerig, Benjamin Rupp and Mr. D. N. Claudon; and from the Central Conference, Revs. Val Strubhar, J. H. King, Peter Schantz, and Aaron Augspurger. The board organized by electing Val Strubhar, president; C. R. Egli, vice-president; and D. N. Claudon, secretary. A further item in the minutes indicates that at this same meeting action was taken that "applicants for foreign mission field (were to) be requested to unite with the (Mennonite) church before being sent to the field."

Presumably under the influence of Miss Doering an invitation was extended to Dr. Sheppard to be present at the first meeting on January 30, at which time he "presented to the board the Kasai district as a desirable place for a new mission." In the meantime contact had also been made with Dr. Guinness of the Congo Balolo Mission in northern Congo. He encouraged that they enter into some sort of co-operative arrangement with that mission as a beginning, while the missionaries were

becoming oriented to their new situation and could at the same time look about for other fields to be entered later on an independent basis. This appealed strongly to the board as a first step in their new venture.

But Dr. Sheppard's influence was strongly felt and he was accordingly invited to again meet with the board at its session on May 1, 1911. Here again the needs of the Kasai were presented by him and carefully weighed by the board. It was decided, however, to send Rev. and Mrs. Haigh to Africa to work in the Balolo Mission, but with instructions to investigate the Kasai area as well as the CBM field. Miss Doering and the Haigh's lent strong encouragement to look forward to an independent work in a new field, and their enthusiasm aroused much interest among the churches. Also through further contact with the CBM, interest in that direction lessened somewhat.

Meanwhile Rev. and Mrs. Haigh had left from New York and were spending some time in London to study French and gain some knowledge of tropical diseases. They resumed their journey and at length arrived at Leopoldville. There they learned that the CBM field was closed, due to some disturbed conditions in that area. They accordingly decided to proceed up the river to Luebo, one of the nearest stations of the Presbyterian Mission which Dr. Sheppard represented. From thence they set out to explore the unoccupied region to the south and west, after which they returned to Luebo to await the arrival of Rev. Stephenson as representative of the Defenseless Conference. Thereupon they again traversed the area, and after covering some distance along the west bank of the Kasai River, decided to recommend the establishment of two stations, one at Kalamba and one at Djoko-Punda (later Charlesville.) In this the board concurred, the stations were founded, and the work of the Congo Inland Mission had begun, (though not as yet known by that name).

Meanwhile at a meeting of the board in September 19, 1911 the matter of a more formal organization was considered, and the name by which it would be known was again reviewed, with the decision being reached to call it the "Mennonite Missionary Alliance." The board, as previously agreed, was to consist of eight members, with the provision that additional members might be "accepted by this board with the approval of the two conferences. In accordance with this provision S. E. Maurer and Noah Goldsmith were later added as for-

eign missionary treasurers of the Central and Defenseless conferences respectively. It was at this meeting that Revs. Haigh and Stephenson were authorized to choose a field in Congo.

Also at this meeting first steps were taken toward the formulation of a board constitution with the object of the Alliance being stated "for more united effort in the spreading of the gospel of Jesus Christ, especially in unoccupied heathen lands." Officers of the board were to consist of president, vice-president, secretary, corresponding secretary-treasurer, and "such other officers as the board may see fit to elect." The duties of the various officers were then set out, and in addition the following provision, "The Board shall have power to remove or recall any missionary or officer on the grounds of incompetence." Regular annual meetings of the board were to be held in Bloomington, Illinois.

At a specially called meeting of the Board on January 17, 1912 steps were taken toward the incorporation of the new organization. This raised the question whether there was to be any further consideration of the name. After some deliberation, the trend of which was not entered in the records, the decision was reached to incorporate under the name of the "Congo Inland Mission." So it came about, and so it has been, the name that has become dear to the hearts of thousands through the years. In a subsequent motion the president was authorized to "appoint a committee of three to complete and audit rules and by-laws for the corporation."

As Miss Doering had been a strong influence in the process which led to the beginning of the work in Congo, so she continued as a prominent factor in its promotion. To this end she both raised funds and recruited workers. Since neither conference

had actively encouraged education among its young people, they had practically no persons then prepared for such work. Recruitment accordingly had to be carried on elsewhere. This Miss Doering did, even carrying her activities in this respect abroad, to countries in northern Europe. Soon numerous volunteers were forthcoming and were sent to the field upon her recommendation. This meant that in order to further the work on the field, the board modified to this extent its former action that all workers were to be asked to "unite with the Mennonite church before being sent to the field."

Whether it was wise to make this departure from the original position in order to expand the work, perhaps only Eternity itself can reveal. Doubtless much good was accomplished thereby; but, as would seem almost inevitable, differences in interpretation, emphasis or policy were soon to appear. The resulting issue came to a focus mainly in respect to the question of the mission continuing as a denominational or inter-denominational agency. Most of the Europeans strongly favored the latter.

When the home board definitely declared that the mission was to continue on a denominational basis, most of the Europeans withdrew, and under the leadership of Miss Doering set up a new neighboring mission known as the Untouched Tribes Mission. The board never again deviated from its original position, and all workers since have been members of, or became members of some branch of the Mennonite church before being sent to the field.*

* (Footnote) It should be stated in this connection that when Kamayala station was taken over from the former U.T.M., some of the former workers there who were familiar and in sympathy with the policies and program of C.I.M. were retained on the staff and served very acceptably.

Dr. Melvin Gingerich
Goshen College
Goshen, Indiana

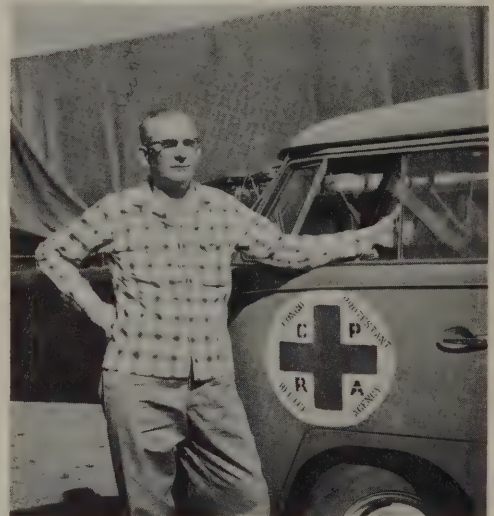
CRISIS FUND REPORT

Response to the Congo Crisis Fund Appeal culminating in our Thanksgiving Letter to MESSENGER readers has been encouraging. As of this writing the total amount received is in excess of \$14,000.00 of which \$3,871.20 has been contributed by missionaries from their own personal income.

Political and economic problems continue to plague the Congo causing our brethren there many problems. Many of our church members are jobless, consequently their contributions are very low and pastors must go without support. Approximately

250 teachers of the Kasai province have not received pay during this present school term but are still continuing in their work. Some subsidy money has been received for Leopoldville province. The C.I.M. Board is endeavoring to provide teachers for the Bible Institute and Secondary School since there are no Congolese prepared for these posts. The Congolese have assumed the entire responsibility for instruction in primary schools. Funds will be gratefully received at the C.I.M. headquarters to assist the Congo Church in its program during these times of economic and political crisis.

Rev. Archie Graber, veteran Congo Missionary and director of the food relief program of the Congo Protestant Agency, standing beside the C.P.R.A. Volkswagen and one of the two Mercedes trucks turned over to the C.P.R.A. for its work by the South Kasai government. Nearly 300,000 people have been driven from their homes and gardens, and forced to travel 100 to 200 miles and more. In the middle of open fields new villages are being built. With only the possessions they could carry, and without food, it is no wonder that suffering, disease and death are everywhere. Menonite Central Committee of Akron, Pennsylvania is a co-sponsor of C.P.R.A. and funds may be sent directly to them for the relief program.



Golden Jubilee Year

THE CONGO MISSIONARY MESSENGER



Hope for the hungry country—See page 10

FEATURING -

IN THE WAKE OF CRISIS

THE HUNGRY COUNTRY

CONGO INLAND MISSIONS FIFTY YEARS' ALBUM

April, 1961

THE CONGO INLAND MISSION

251 West Hively Avenue, Elkhart, Indiana

OFFICERS OF THE BOARD

PRESIDENT—Rev. L. E. Troyer ----- Meadows, Illinois
 VICE-PRESIDENT—Rev. Reuben Short ----- Archbold, Ohio
 RECORDING SECRETARY—Rev. Orlando Wiebe ----- Donnellson, Iowa
 TREASURER—Mr. Maurice Stahly ----- Morton, Illinois

Administrative Staff

EXECUTIVE SECRETARIES—Rev. V. J. Sprunger ----- Elkhart, Indiana
 —Mr. H. A. Driver ----- Elkhart, Indiana
 OFFICE SECRETARY—Miss Donna E. Yoder ----- Elkhart, Indiana
 BOOKKEEPER—Miss Jeanette Sprunger ----- Elkhart, Indiana

Policy for the CONGO MISSIONARY MESSENGER

The MESSENGER is sent to anyone requesting it personally or to anyone requested by a missionary or a member of the Board or by one of the pastors of the loyal supporting constituency. It is our aim to publish four issues each year. There is no regular subscription charge but the costs are usually provided by the free will offerings of the readers who also support the work and workers financially and spiritually by their gifts sent with a prayer either directly to the home office or to one of the supporting conferences. 1961 being the Golden anniversary Year of the Mission, a portion of each issue will be devoted to remembering the past.

1911

THE CONGO INLAND MISSION

1961

International Headquarters
 251 West Hively Avenue
 Elkhart, Indiana

African Headquarters
 Tshikapa
 Congo Republic, West Africa

Cooperating Agencies
 (For receiving and receipting of funds)

Board of Missions
 722 Main Street
 Newton, Kansas

Evangelical Mennonite Church
 3100 Addison Avenue
 Fort Wayne, Indiana

E.M.B. Conference
 839 Pine Street
 Omaha 8, Nebraska

Canadian Representatives
 Rev. George Groening
 890 Carter Avenue
 Winnipeg 9, Canada

Mr. George Loewen
 Steinbach, Manitoba

Board Members

Term Expiration

Rev. Reuben Short, EMC -----1961
 Mr. Clarence Diller, EMC -----1962
 Rev. E. M. Rocke, EMC -----1963
 Rev. Arthur Enns, EMC -----1962
 Rev. H. E. Bertsche, EMC -----1961
 Rev. E. G. Steiner, EMC -----1963
 Rev. L. E. Troyer, CCM -----1961
 Mr. Milo Miller, CCM -----1962
 Rev. R. L. Hartzler, CCM -----1962
 Mr. Rae V. Guth, CCM -----1963
 Mr. Maurice Stahly, CCM -----1961
 Rev. A. E. Kreider, GMC -----1963
 Dr. S. F. Pannabecker, GMC -----1961
 Rev. John Suderman, GMC -----1963
 Rev. Orlando Waltner, GMC -----1962
 Rev. H. H. Dick, EMB -----1962
 Rev. Orlando Wiebe, EMB -----1963
 Mr. George Loewen, EMB -----1961

THE CONGO MISSIONARY MESSENGER

Vol. XXXI April, 1961 No. 2

Published quarterly at North Newton, Kansas, by the Congo Inland Mission Board, 251 W Hively Ave., Elkhart, Ind.

Editors:

H. A. DRIVER and L. O. KEIDEL

Prompt notice should be given of change of address, always giving both old and new addresses.

All material for publication should be addressed to *The Congo Missionary Messenger*, 251 W. Hively Avenue, Elkhart, Indiana.

Subscriptions, renewals, requests for sample copies or changes of address, should be addressed to *The Congo Missionary Messenger*, 251 W. Hively Avenue, Elkhart, Indiana.

Second class postage paid at North Newton, Kansas.

CONGO MISSIONARY MESSENGER

THE CONGO MISSIONARY MESSENGER

In This Issue . . .

OUR COMMON MISSION—A. E. Kreider	3
IN THE WAKE OF CRISIS	4
I BRING HOPE FROM CONGO—By Allen Wiebe	6
CRISIS PROBLEMS OF CHURCH—James E. Bertsche	7
SPIRITUAL VICTORY (Congo Women)	8
THE HUNGRY COUNTRY	10
ADDRESSES OF OUR MISSIONARIES	13
LETTERS FROM MISSIONARIES OF THE FIRST DECADE	16
SWEET MEMORIES—Rev. H. H. Dick	24
C.I.M. HOME LEADERSHIP—H. A. Driver	25
WHERE MOST NEEDED—H. A. Driver	28
ANNIVERSARY SERVICE ANNOUNCEMENT	31

COVER PICTURE

For fifty years the Congo Inland Mission has endeavored to follow the example of our Lord Jesus Christ—to “preach the Gospel to the poor, to heal the brokenhearted, to proclaim deliverance to the captives and recovery of sight for the blind, and to preach the acceptable year of the Lord.” (Luke 4:18-19) A tender hill of corn symbolizes the approaching end of starvation for 300,000 resettled Baluba refugees in the Bakwanga area of eastern Kasai Province. See complete report on pages five and ten.

50 Years of Transition Does Not Alter Our Mission

Our Common Mission

Rev. A. E. Kreider

We have come to the year of the Golden Jubilee in our work in the Congo. Dedicated men and women who have gone forth from our churches and have served on the field during these years, have not served in vain. The Gospel of our Lord Jesus Christ has been preached. Boys and girls have been gathered into schools and have been taught. The sick have been cared for. Pastors and teachers have been raised up. A great company of believers have been baptized and have been gathered into the fellowship of the church. Fifty years ago there were no believers; there were no churches; there were no schools; there were no hospitals; there were no Christian homes in our area of the Congo. We rejoice in what has come to pass. The Lord has used His servants and has blessed their labors.

We give thanks unto Him who is the Lord of the harvest.

The missionaries have gone because they have heard and obeyed the Great Commission. Matthew 28:18-20. They are “the sent ones.” As the Apostles of old and Jesus Himself, they are missionaries. The church at home has a mission also. We must pray and give for those sent. When we fail, we fail to obey the Great Commission and our church dies.

Recent events in the Congo have brought drastic changes. The political situation is uncertain. There is no stable government at present. The former colonial rule is at an end. The Africans have not as yet learned self-rule. No one knows what course the political life of the Congo will take. The most hopeful as-

(Continued on page 28)

In The Wa

Just over six months ago military mutiny catapulted the new nation of Congo toward anarchy. In jeopardy of life our missionaries fled to safety. The Congo Church was forced to carry on alone, through gravest crisis.

Bob Bontrager was out of Congo for a week. Allen Wiebe was one of the first party to return three weeks later. They arrived in the U.S. during late February. Here is their personal report to members of the C.I.M. board.

Wiebe Reports Villagers Challenge Leaders to Carry On

The missionaries have not entered into the evangelistic or Congo Church program in any aggressive manner since returning after the evacuation of last July. The Church leaders reported that the village people had challenged them to "show them what they can do without the missionaries." This they have tried to do and we believe have done very well. The men have preached in worship services, taking part when invited to do so. Waldo Harder has gone to the villages with the Bible Institute students on "practical work" assignments and has been happy with his observations.

The C.I.M. folks and all Congolese are proud of the educational set-up at Nyanga, it being the only secondary school between Luluabourg and Kikwit. The Church leaders recognize that no Congolese is qualified to direct either this school or the Bible Institute. They are grateful and happy to have missionaries do this for them. *Melvin Loewen* is director and teacher; *Charles Sprunger* teaches Science; *Earl Roth* teaches English, *Waldo Harder* teaches Mathematics and is director and teacher of the Institute Biblique. Having both institutions at Nyanga enables missionaries to teach certain subjects in both schools.

James Bertsche will spend more time in Gipende Bible revision and in production of literature now that *Melvin Loewen* has taken over the school work. *Loyal*

Schmidt hopes to complete the building project by June 30. He has eight second year students in the Industrial School who started their course at Mutena last year.

Medical Work Continues

Dr. Henry Hildebrand has filled a big need under very trying and difficult circumstances with very scant drug supplies and no subsidy for the workers. He has lived at Nyanga with the other men, making many trips to Charlesville and occasional trips to Tshikapa and Mutena. He has secured some drugs with which to stock their dispensaries and has helped the African nurses with many medical problems.

Dr. Merle Schwartz is the only missionary at the government post of Gungu. He has the company of three or four Portuguese. He has enjoyed cordial and happy relations. The Mukedi folks have received him kindly and gratefully on his weekly visits there. Recently the Missionary Aviation Fellowship (M.A.F.) plane has taken him to Kahemba, another government post 200 miles south. Regular visits are planned in the future. Subsidy and drugs have been supplied regularly in the Leopoldville province.

Mr. Wiebe stated that they have been gratified with the quality and dependability of the Congolese in both medical and educational work as well as the worship services and evangelistic work.

Regarding missionary work, the African thinks of it as the same as in the past only carried on by Africans instead of white missionaries. They think the foreign white missionary should be on each station to help them carry on the work as it has been done heretofore. They seem to be offended when we ask, "What shall be the work of the missionary now?" Why should there be any difference, they ask?

Tribal Problems Require Patience

Brother Wiebe believes we should go slow in urging the tribes to unite in one church. Wounds left by the atrocities of

THE CONGO MISSIONARY MESSENGER

ke Of Crisis

tribal warfare are deep. They'll only be healed by much patience. He believes we can urge fellowship on a larger level but for the time being work on a tribal level.

Elmer Dick is thus working exclusively with the Lulua tribe. A separate Legal Representative may be established for them. Forbearance and concern must be exhibited toward our Baluba brethren.

The migrations and resettlements of Congo tribes are not finished. Loyalties will be shifting for many years, perhaps even generations. Brother *Wiebe* emphasized that the missionaries are generally optimistic and confident about the future of the Church and that they are in good spirits.

Arthur Janz has made good progress in clearing up the financial matters and getting new accounts established which the Congolese will understand. Full Government subsidies for medical and educational work, began coming in January. This has eased financial matters.

Africans Want Sympathetic Counsel

Brother *Wiebe* emphasized the need of missionaries who desire to give personal sympathetic counsel. He said he hoped the African would invite the missionaries to help set them up Bible and Christian educational programs in their day schools which are now entirely in Congolese hands.

He further emphasized literature, radio, and teaching as open doors to the missionary NOW.

A missionary mechanic is desperately needed—one who would be willing to teach a number of Congolese while responsible for their repair shop and upkeep of the vehicles. A "mechanic" branch of the Industrial School is a possibility.

The biggest problem is the political instability which makes it unwise to have families on the field. We are hopeful that conditions will improve by summer.

The Congo Protestant Relief Agency was established shortly after the political upheaval to serve as a channel through which church relief could be directed to

distressed areas.

CPRA has been lauded by Congolese, the UN, and the Red Cross, for getting to the Bakwanga area so soon and serving so well.

Bakwanga is east of the CIM field, and is headquarters of the Province Miniere government headed by *Albert Kalonji*. It is in the heart of the country resettled with 300,000 refugee Baluba. At the height of the crisis 200 were dying of starvation daily. (See Feb. issue of *Life* magazine.)

Principal credit goes to *Archie Graber*, *Glenn Rocke*, and *PAX* men. This has not been reported by the Press nor have we been given proper recognition. While we have been feeding the hungry and starving, and building shelters to keep them alive, Protestants have not been building classes for their children. Here Catholics have "cashed in."

Food Distribution Continues

Right now *Kalonji's* government is distributing all the food. *Glenn* and *Archie* are building 30 feeding kitchens. The two *PAX* men are in *Leopoldville*, helping with the large drug shipment from American drug supply houses.

Brother *Bontrager* stated that countries of Europe and North America have given over \$750,000.00 to Congo Relief and hundreds of plane loads of food since Christmas. Hunger has been alleviated and the extreme crisis is past. Crops and gardens are growing. The Baluba are building homes and settling permanently. By summer the CPRA program will possibly have served its purpose.

Actually there are very few CIM Baluba leaders in Bakwanga. Many would like to go. He estimated a Baluba community of 15,000 has assembled at both *Tshikapa* and *Charlesville* stations.

Robert Sebastian, a Congolese, is now chairman of CPRA, succeeding *Bontrager*.

Literature Feeds Souls

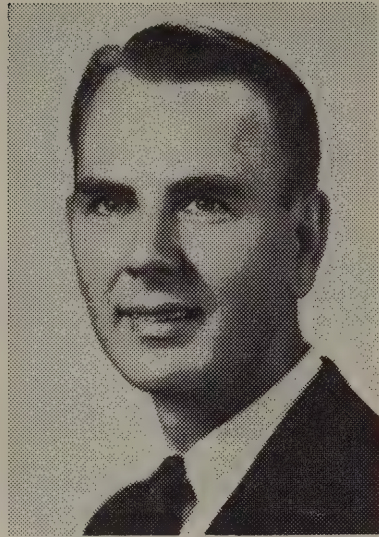
Brother *Bontrager* explained the Bookmobile which he and *Archie Graber* de-

(Continued on page 29)

**While Newspaper Headlines
Daily Shout Despair**

I Bring Hope From Congo

By Allen Wiebe



Brother Vernon Sprunger, his son Charles, and Melvin Loewen were welcomed back to the field during the first week in February. They had their jobs waiting for them. The latter two are fully engaged in teaching and directing responsibilities in the Secondary School at Nyanga and Vernon resumed legal representative obligations in addition to assuming responsibility of formulating the general mission program with the African leaders and missionaries in this crisis hour in the Congo.

The other ten or so missionaries who have returned to the field since the general evacuation in July are finding the varied duties challenging and often overwhelming in the face of rising nationalism, tribalism, and materialism in changing independent Congo.

The Congolese continue to place high hopes in education. Consequently, the missionary was welcomed back to take responsibility in directing and teaching in the higher schools of the mission—the normal training school and the Bible Institute. The enrollment in both of these training institutions compares favorably with that of the past school year. These schools, the only ones of their kind in the entire C.I.M. area and many miles beyond, are the pride of the church leaders, Christians, chiefs, and villagers. The primary schools are now entirely under the direction of Congolese. The missionary's only obligation is to counsel with the directors and offer help and assistance in the Christian education program in these schools.

Administrative Training Urgent

The missionaries upon returning to the field realized that a thorough training program on the administrative level should be introduced. The African legal representative, Robert Katuku and his assistant, Leonard Kakese, as well as Frederick Pumbu, the treasurer, are absorbing the details of their job, but the training period for such men will necessarily be longer and more complicated than we had at first anticipated. There is no magic formula in this training program. It will mean many months of patient conscientious teaching on the part of the missionary.

The attitude of the village people has generally been favorable towards the missionary since his return. However there was considerable suspicion in regard to his leaving in July and the reason for his coming back. We felt much more at ease travelling the roads through the villages by car in recent weeks than when we first returned after the evacuation. The villagers now are realizing that the missionary has returned to help them.

Our church leaders have taken the responsibilities once shouldered by the missionary and are trying desperately to do their job well. The details of the work seem to overwhelm many of them and they are anxious for missionaries to be assigned to each station to teach them so they will be able to carry on the work just like it has been done heretofore. Any suggestions to change the pattern of mission work at this point raises suspicion on

(Continued on page 28)



Congo Church Council: J. E. Bertsche, Kakese Leonard, Pumbu Frederick, Ngongo David, Kazadi Matthew, Falanga Eli, Arthur Janz, Katuku Robert and Allen Wiebe.

Crisis Problems of Church

James E. Bertsche

Two months after evacuation we missionaries who returned to Africa found the Church of Jesus Christ in Congo a reality. All of us wish to underline that statement. We find courage, devotion, and bravery on the part of Congolese pastors and leaders. We find faithfulness on the part of many laymen. We find services being held, communion being served to believers, and baptismal classes being conducted.

There has been confusion in government functions and chaos in political circles and lack of civil administration and protection. But in spite of this the first week in September found not only village worship and church functions carried on in orderly manner but the primary schools, station Bible schools, and lower level teacher training schools open with thousands of students enrolled. Although teachers were unpaid and school supplies were short, morale was good and one could sense a spirit of pride and purpose among them.

It is, however, foolish to think that this momentum will carry them through indefinitely. The Congolese church leaders themselves recognize some very serious

problems within the church itself. These problems are:

Pastoral Training. The great cry of the Congolese today is, "Teach me; train me; show me how. There is much we do not yet know but we can learn." This sought-for training will be furnished in other areas. It must also be furnished for the church. Our *Institute Biblique* is open again. Its students and families have been gathered at Nyanga, for now. Under Pastor Kaleté Emile's and Waldo Harder's instruction, their training, interrupted at Tshikapa by missionary evacuation, now continues. This current class of men has the widest educational background of any class thus far and as a result is following the most thorough course of study to date in the Institute. These men will surely fill places of responsibility in the future. However, we must look forward to the time when there will be men qualified for the best training available. We should be thinking and planning seriously for the training of some selected and qualified young men in America or Europe.

Dead Wood. It must be frankly recog-

(Continued on page 9)

Congo Women Continue Undaunted . . .

Spiritual Victory

In the Wake of the Tribal Warfare

Rebecca Writes Mrs. Peter Buller.

Dear Mama Kin'a James:

Greetings to you and your whole family and our other sisters and brethren in Christ.

We received your letter of September 11. We were very glad for all the news. We know God is our Shepherd. He helped you in your long voyage and in the sorrow of us, your friends.

The General Conference began August 24. There were 56 delegates. The Mutena delegates were the only ones not there. Fifteen women cooked the musa and five girls washed the dishes. We did not get the food for the Conference from your house. The Church Box loaned us 1000 francs to buy manioc, beans, bananas, corn, rice, and, coffee. Sugar, milk, salt, onions we got from Loyal Schmidt's house, as well as the flour to make bread. We killed seven pigs and two chickens.

Feed Guests at Annual Conference

The conference delegates were given meals three times a day. In the morning when they came from chapel they ate rice, coffee, bread, and bananas; at noon they had musa, meat, and greens; in the evening they had musa, meat, and greens again. The people ate well.

We had good overseers who did their work well. They were three: Mandala Solomon, who carried the key for the storehouse; Kingungu Jonathan and Makopo Charles killed the pigs and supervised the cooking. Sengu Lebeka (Rebecca) saw that those who had any needs were properly supplied and that those who didn't get to eat on time could eat later.

The Conference was a great success and everyone was happy. All of our teachers attended the Conference. The Church Box gave us other money to pay those who helped during the Conference. Sengu Lebeka also helped gather the fees of the delegates. We saw the food in your house only now. I knew the things were there, but Pastor didn't want to go and look. Thank you very much for telling

us to use the food for it will help us for the conference in December.

During the inter-tribal war we were afraid to meet in the villages. We went to Kipoko to the funeral of Bienge David. We gathered caterpillars and sold them for the women's offering. We gathered nine baskets of millet which we put at your veranda. Mbuba (the caretaker) took it to feed your rabbits.

Women Initiate Village Conferences

Koloma Esther and I had a conference at Lukaka on the 24th of November. God blessed us there and the Holy Spirit revived the lives of many women. The teachers' wives confessed their burdens because we found them weak in the faith. They did not want the village women to come to their houses when they found that the heathen were saying that they were coming to be with their husbands. We strengthened and dealt with them. Many returned to the path of God. In these days we need more money in our women's fund. We paid the round trip to Lukaka. They took us on Tuesday and came for us on Sunday. It cost over 500 francs. We are strengthening one another in our gatherings. This Sunday, December 4, Kin'a Ngombe a Mandala Solomon and the wife of Muhaku Pascal and the wife of Shidi Lazalo went to Kisamba to meet with the women.

If you please, send us money to feed the Women's Conference. First, you must send us money and afterwards we will call the women, but we are of one mind with you. We wanted to do so earlier but our fund has very little in it. We have 1,627 francs and from the women's gathering on the station we got 40 francs. From the women at Lukaka we received 81 francs which makes a total of 1,748 francs.

Here on the station we are well. The missionaries have arrived. We are very happy with them. They are arranging things well. The Congolese are agreeing with them. They sent members of the administrative council to Kikwit to get

the salaries of the teachers in Leopoldville province. They paid salaries for two or three months. Mr. Wiebe went to Luluabourg to get the salaries for the Kasai province. Pastor Ngongo and Pastor Falanga Eli went to Charlesville and Banga to follow up affairs. Our work at the Maternity continues. 450 babies have been born at the Maternity since July 10, 1960, until now.

Friends Slain in Warfare

Concerning the war, we, the Apende and the Lulua, began the 24th of July. The President of Luluabourg, Mukenge, sent Ndala, a Lulua, to be our Chef de Territoire. The Apende and Atschokue said, "Kibi (forbidden), all jobs in the province of Kasai go only to the Lulua." They sent 5 delegates and 2 soldiers. These seven went to ask concerning the Apende and Atschokue because they didn't want the Lulua at the head of the territoire. When they returned the Lulua killed them on the 21st of July. Their people awaited them but they did not come. Then they sent Kikadi Paul and other soldiers to find them; they went all the way to Luluabourg asking about them and if they had left already. The people answered that they were killed by the Lulua on the 25th of July.

On August 21 Kumu Kasaji, Bienge David, Mualaji (a Mutshoko) came on the plane from Leopoldville. When they arrived at the airport at Tshikapa they were killed. It was terrible. They fought hard, beginning at Tshikapa and extending all the way to Angola.

Turn Only to God

In those days we turned our face toward God, our Helper. The soldiers of Lonyi did not help us; they favored the Lulua. Today we have Masadi, a Kana, who helps us. Underneath our people are pro-Lumumba.

Mama Kin'a James, we remember your great work. You helped us. Among us we do not forget you. The Word of God by Sh'a James (Mr. Buller) taught us that believers are the salt of the earth. His teaching was that we should be like salt in the days when others forget God in their hearts. In the days of independence his words impressed us when he said thus: "You are getting independence but not peace." Those words gripped us.

Remember us in prayer. Do not forget us. Many greetings to the women in your church. Greetings from the Women's Committee at Nyanga.

Sengu Lebeka

LETTER FROM KAKE ELIZABETH OF NYANGA TO MRS. PETER BULLER February, 1961

In a recent letter from Kake Elizabeth of Nyanga, another of the women's leaders there, she reports that women gathered on the Women's World Day of Prayer with about 530 present. They have chosen one woman, Kavunji Lebeke, to direct the outstation work with the women and another Koloma Esther, has begun a Bible class for children, ages 9-19. This meets twice a week. Kake Elizabeth adds: "You have left us like orphans and thus we need your comfort and your encouragement to push the work forward. War is not able to separate us from Christ. Let us stay close to Christ, because your teaching has left something in our hearts."

CRISIS PROBLEMS OF THE CHURCH

(Continued from page 7)

nized that during the years of the Belgian administration there were many factors at work bringing the Congolese toward the Mission and the Church. The government subsidized medical and school programs under Mission auspices tended to channel many Congolese through missionary hands. It was inevitable that some Congolese should have enrolled in training classes and sought baptism for reasons other than spiritual rebirth and the desire for public identification with the visible body of Christ. In spite of the most careful screening, many were admitted into the Church who though having mentally mastered the Church's catechism and having met its outward requirements remain spiritually untouched and unchanged. The pressures and fire of these days in Congo are bringing these elements of the Congo Church to the surface as dross in a test crucible.

The Conditioning of Years of White Domination. It becomes increasingly clear that the gigantic welfare state created by the recent colonial power in Congo has left some deep impressions upon the mentality and attitudes of the Congolese. After several generations of free schooling, free medical service, free agricultural help, furnished housing, furnished buildings of all sorts (schools, hospitals, homes) the Congolese have somehow come to feel that as long as the hand is held out, palm side up, from somewhere or other something will be forthcoming to fill it. Indeed, there is even the attitude on the part of many that they are entitled, as individuals

(Continued on page 29)

The Hungry Country

Robert D. Bontrager



A few Sundays ago I journeyed across South Kasai Province from Bakwanga to Lake Munkamba—scene of one of the world's worst famines in modern times. What I saw was nothing at all on the pattern of a worship service in a lovely sanctuary. Yet, the sight of human need along that dusty road and the accompanying conviction of my obligation to minister to the world's suffering was more forceful than any sermon could be.

We left Bakwanga, diamond mining center, in the early morning fog. Abe Suderman, tall and youthful Mennonite PAX serviceman, was our chauffeur; veteran CIM missionaries Archie Graber and Glenn Rocke were there to point out their work through the Congo Protestant Relief Agency (CPRA); missionary Arnold Prieb of the American Mennonite Brethren Mission and myself were along as visitors.

Congo roads are rough and sandy. But on this day, the ride afforded such deep impressions—a moving picture of destitute people—that all of us were oblivious to the bumps and jolts. Today, more than five weeks later, these pictures still haunt my mind.

Build Shelters for Hungry

I can still see the pile of stones at the village dispensary at Tshibombo. A small building, constructed on the order of an old-style filling station, the dispensary did not provide any sheltered facilities for cooking rice and corn for starving, sick patients. The black, burned stones marked the outside "stove" where village women prepared the food delivered by CPRA trucks. "This is where we want to construct the first kitchen," Archie Graber announced. "When it rains, or when the sun beats down too hard, the food is not cooked and the hungry sick go without food." An aged, blind refugee found Graber and Rocke. There followed the first of many similar chats along the way. A destitute old man, fortunate to be alive, told how he lost everything. "Can't you bring us more food?" He posed the one question on everybody's lips.

Here and there our attention was drawn to the picture of beautiful red and yellow flowers growing up through tall grass. Why this beauty in the wilderness? These flowers mark the placement of burned-out houses. At every cluster of flowers, there was once a house, a family. Tribal

wars, military invasion and fear combined to bring the destruction. Thousands of African huts were destroyed. "Beauty for ashes," someone remarked. "Here is a sermon we must preach to these people. For upon the ashes of their suffering, God can cause great beauty to grow."

Mother Hunts Food

I shall never forget the visit to the home of Mwamba. Glenn Rocke suggested we stop and see this young Christian family of refugees to learn how they were faring. We found Mwamba in front of his 6x8-ft. leaky grass hut, two small babies in his arms. "Where is Mama?" Glenn enquires. Mwamba explains that his wife has gone to a friend to beg or buy food. At his invitation, we stooped into his "house" to see his dwindling food supply—a handful of corn (for planting), scarcely more beans and a pound or two of corn flour. While we talk, Mwamba's wife returns, a dishpan full of corn and greens on her head. What good fortune! Letting down the load of food, the young mother rescues a crying babe from her husband's arms and quiets the child at her breast. "It is good to see a mother with milk for her baby," Archie Graber said. "Nothing has troubled me more than to see mothers so weak and thin from starvation that they have no milk for their newborn babies."

Not all the scenes we passed that day were dark. We noticed children running

about; in one village a group was playing football. At the village of Kabeya-Kamwanga, a crowd of people was standing in line awaiting rations of U. S. surplus corn flour. In another village, Tshia-Tshia-Tshia, we talked with Mulumba, son of Pastor Kanyinda and a fine Protestant witness. Here we saw the hospital grass roof built under Archie Graber's supervision. Sixty village men had worked hard two days to cut and place the grass. Graber, Rocke, Suderman, CPRA men on the job, agreed that conditions were improved. "All the bad cases have died," someone explained. "That alone makes the situation look better."

Crops Sprout

Driving along the road, Suderman pointed out an empty potato crate hanging in a tree. "Remember the potatoes?" he asked. "I can never forget them," Graber answered. CPRA had sorted tons of spoiling potatoes, and delivered the good ones for eating and for planting. We stopped here to look over the village crops. Some potatoes had been planted and were growing. More encouraging, the corn was several inches above ground. CPRA had purchased and distributed 30 tons of seed corn for January planting. Manioc bushes were growing more than a foot high. Growing food—here was a picture of hope, and all the village men were pleased at these prospects.

In this same village, a small boy was led to us. "Can't you give us some milk for our boy?" the father asked. Swollen feet and hands, bloated stomach and whitened hair—all the symptoms of "kwa-shiorkor," the protein deficiency disease, were evident in the child. This is the disease that took the lives of thousands of children during the famine. Unfortunately, we do not have any milk along. But there are a few bananas in the car. We had brought these for lunch, but already most of them have been given away to hungry children such as this one. What smiles of joy as they grasp them! But what looks of regret on faces of those who do not receive.

Overflow Crowds Worship

Sunday morning is the hour of worship, and that hour is kept in the hungry country by the faithful. We had already passed a number of groups of Christians meeting for prayer and worship. One group was gathered in a new corn field under the open skies; another meeting was taking place just outside a





Crowds with empty basins await distribution of food.

simple home. We wanted to stop, but felt our interruption would spoil the meetings. One scene left us all silent and brought us close to the very presence of God. Back off the road, behind a weather-beaten sign, "Protestant Chapel," a worn path pointed to the small, grass-roofed building that was God's House. People crowded up all around the outside, marking the overflow. Across the field, the sound of singing swelled as these destitute faithful worshiped together: "Draw me nearer, nearer, nearer, Blessed Lord."

Nearing Lake Munkamba, we observed the hills and plains peppered with newly-built huts and shelters. More than any other area, this region had a definite "refugee" appearance. I had made a trip through this country a couple years back, and all had changed. One man we met pointed up the reason. He was Badibanga Paul, the man who worked for Glenn Roche back at Charlesville, over 200 miles distant. Badibanga, now in rags, had come with thousands of others, leaving home to seek refuge from tribal wars. Like many others, he came just across the border into the area of safety. Sterile land, scarcity of water and congested living characterized this part of the famine area.

But, like his many brethren, Badibanga had a smile in suffering. "Come back this way," he asked, "and I will have some newly-baked bread for you." Glenn had given Badibanga flour, knowing he could bake. His proposition was accepted with joy, for bread was one of the main foods back at the CPRA house.

Evangelism Offensive Planned

We stopped for lunch at Lake Munkamba, eating on the porch of one of a row of missionary houses deserted and looted

during the tribal wars. The return trip was non-stop. A tropical rain slowed our pace and ruled out stopping for Badibanga's bread. Archie Graber had matters on his mind. "It's been a good day—we met many thankful people. Two medical men who are sons of our pastors encouraged me a great deal. One old man who lost everything was happy. I wonder how I would feel in his place? I would feel a lot better if four things were cleared up: There should be some evangelistic effort here to encourage these suffering people; the CPRA trucks must be kept rolling to the dispensaries and hospitals; we need the go-ahead from the minister of health to build those 25 kitchens; and we want that bookmobile as soon as possible. These people must have food for the soul as well as for the body."

Sunday evening, back in Bakwanga, we gathered in the circle of prayer at the CPRA house. A large ceiling-to-floor map of the 7,000 square mile area showed the points of need. Our trip had covered only one small part. We thought and talked over together the day's experiences, sharing impressions. It was while writing down a few sketchy notes that I realized why the day had been so memorable, for truly "our hearts burned within us in the way." Would it not be perfectly normal to meet the Master on this road of great human need in the suffering Congo?



Graber greets blind man seeking food.

Addresses of our Missionaries

IN AFRICA

B. P. 123

Leopoldville

Republic of Congo

Miss Irena Liechty

Miss Betty Quiring

Mr. and Mrs. Lawrence Rempel

Mr. Abe Suderman

Mr. Allen Horst

B. P. 3356

Elisabethville

Republic of Congo

Rev. Archie D. Graber

Rev. Glenn Rocke

Congo Inland Mission

Nyanga Via Tshikapa

Republic of Congo

Rev. James E. Bertsche

Rev. Waldo Harder

Rev. Arthur Janz

Mr. Melvin J. Loewen

Rev. Earl Roth

Mr. Loyal Schmidt

Rev. Charles Sprunger

Dr. John Zook

Congo Inland Mission

Tshikapa

Republic of Congo

Rev. Elmer Dick

Gungu via Kikwit

Republic of Congo

Dr. Merle H. Schwartz

Actual distribution from Nov. 4, 1960, when we went for our first load of rice, until Dec. 31, 1960:

280,000 lbs.	rice.....	Church World Service
30,474 lbs.	milk.....	CWS and United Nations
70,000 lbs.	corn flour....	APCM (Presby., U.S.)
45,875 lbs.	manioc.....	APCM
17,920 lbs.	seed corn.....	APCM
7,000 lbs.	of sardines.....	United Nations
2,550 lbs.	salt fish.....	United Nations
1,100 gal.	palm oil.....	United Nations
7 truck loads	of manioc sticks	
	for planting.....	bought locally
40,000 boxes	of vitamins and	
	other medicines.....	CPRA-CWS
2,600 lbs.	of wheat flour.....	CWS
209,700 lbs.	beans.....	CWS

—Archie Graber,
CPRA, Kasai, Congo

IN THE HOMELAND

Mr. and Mrs. Harvey Barkman
Box 609
Steinbach, Manitoba

Miss Hulda Banman
116 E. 12th Street
Newton, Kansas

Mrs. James E. Bertsche
Salem Children's Home
Flanagan, Illinois

Miss Erma Birky
33 South Parkwood
Pasadena, California

Rev. and Mrs. Loyd Brown
874 Poseyville Road
Midland, Michigan

Rev. and Mrs. Peter Buller
213 East North Street
Bremen, Indiana

Mr. and Mrs. Melvin Claassen
Taylor University
Upland, Indiana

Mrs. Elmer J. Dick
R 2, Box 37-B
Mountain Lake, Minnesota

Dr. and Mrs. James G. Diller
Apt. No. 6, 4032 Ridge Road
Cleveland 9, Ohio

Miss Sarah Dyck
Box 36
Yarrow, British Columbia

Rev. & Mrs. Robert Bontrager
% C.I.M. 251 W. Hively Ave.
Elkhart, Indiana

Rev. and Mrs. Samuel Ediger
5215 N.E. 23rd Avenue
Portland 11, Oregon

Rev. and Mrs. Ben F. Eldse
Steinbach,
Manitoba

Rev. and Mrs. Frank J. Enns
312 South Pine Street
Inman, Kansas

Rev. and Mrs. Samuel Entz
619 S. E. 3rd
Newton, Kansas

Miss Mary Epp
Salem Children's Home
Flanagan, Illinois

Rev. and Mrs. Peter Falk
3003 Benham Ave.
Elkhart, Indiana

Miss Aganetha Friesen
Cook County Nurse's Home
1900 W. Polk Street
Chicago 12, Illinois

Miss Lena Friesen
1902 Lincoln Avenue
York, Nebraska

Miss Margaret Friesen
38544 Old ale Rd., R.R. 2
Abbotsford, British Columbia

Miss Sara Friesen
Jansen,
Nebraska

Rev. and Mrs. Ellis Gerber
R 1,
Creston, Ohio

Mrs. A. D. Graber
825 Cottage Avenue
Fort Wayne, Indiana

Rev. and Mrs. Harold Graber
801 Harding Road
Elkhart, Indiana

Miss Frieda Guengerich
Deer Creek,
Illinois

Mrs. Waldo Harder
Box 46,
Elbing, Kansas

Mr. and Mrs. Harold Harms
722 N.E. Prescott, Apt. No. 2
Portland, Oregon

Miss Mary Hiebert
Bethesda Hospital
Steinbach, Manitoba

Dr. and Mrs. Henry Hildebrand
Steinbach,
Manitoba

Rev. and Mrs. John B. Jantzen
Taylor University
Upland, Indiana

Mrs. Arthur Janz
Steinbach,
Manitoba

Rev. and Mrs. Levi Keidel
211 Harrison
Flanagan, Illinois

Miss Anna V. Liechty
R 1, Box 134,
Berne, Indiana

Mrs. Melvin J. Loewen
Mountain Lake,
Minnesota

Miss Agnes Lutke
Box 790,
Steinbach, Manitoba

Sr. Bertha Mangold
"Landli"
Oberaegeri/Zug
Switzerland

Rev. and Mrs. Rudolph Martens
Fairview,
Michigan

Miss Bertha Miller
437 Canyon Drive
Glendale 6, California

Rev. & Mrs. George B. Neufeldt
Inman,
Kansas

Miss Anna Quiring
Box 105, Mountain Lake,
Minnesota

Miss Tina Quiring
251 West Hively Avenue
Elkhart, Indiana

Mr. and Mrs. Arnold Regier
Mountain Lake,
Minnesota

Mr. and Mrs. Elmer Regier
Fife Lake,
Michigan

Miss Amanda Reimer
760 Broadway Ave.
Winnipeg 10, Manitoba

Betty Jean and Beverly Rempel
Mountain Lake,
Minnesota

Mrs. Glenn Rocke
Groveland,
Illinois

Mrs. Earl Roth
2436 S. Hill St.
Albany, Oregon

Miss Fanny Schmallenberger
100 Maple,
Morton, Illinois

Mrs. Loyal Schmidt
Woodworth,
North Dakota

Miss Sue Schmidt
1035 W. 11th
Vancouver 9, B. C.

Rev. and Mrs. Russell F.
Schnell
206 Auditorium Blvd.
Winona Lake, Indiana

Mrs. Merle H. Schwartz
208 N. Main Street
Normal, Illinois

Miss Lodema Short
406 Brussel St.
Archbold, Ohio

Miss Lois Slagle
Pioneer,
Ohio

Mrs. Charles Sprunger
% Wilmer Reiffs
RR 1, Collegeville,
Pennsylvania

Rev. and Mrs. Richard Steiner
318 W. Main Street
Berne, Indiana

Miss Kornelia Unrau
901 Uglow
Dallas, Oregon

Miss Selma Unruh
310 N. Lincoln
Hillsboro, Kansas

Rev. and Mrs. Allan Wiebe
2353 S. 8th St.,
Omaha 8, Nebraska

Mrs. John Zook
2503 N.E. Skidmore
Portland 11, Oregon

1-W and VOLUNTARY SERVICE WORKERS

Larry Bartel
Bethel College
North Newton, Kansas

David Claassen
Denver,
Colorado

Larry Graber
1095 New Haven Drive
Salem, Oregon

John D. Heese
Box 10,
Rosthern, Saskatchewan

John M. Janzen
Bethel College,
North Newton, Kansas

Larry Kaufman
Drowned in Congo—1956

Merle Kauffman
RR No. 1,
Twin Falls, Idaho

Melvin Keim
Box 343,
Eastern Mennonite College
Harrisonburg, Virginia

Mr. and Mrs. Edward Liechty
3408 Drummond Road,
Toledo 6, Ohio

Wilbert Neuenschwander
Berne,
Indiana

Alfred W. Neufeldt
Bienenberg, Listol
Basseland, Switzerland

James Peters
Camp Landon
R 1, Box 382,
Gulfport, Mississippi

Fremont Regier
1004 Sunset,
Manhattan, Kansas

Paul Roth
Bechel College
North Newton, Kansas

Robert Schmidt
Box 102,
Rosthern, Saskatchewan

Alan J. Siebert
Box 162,
800 W. Rudisill Blvd.,
Fort Wayne, Indiana

Wilmer Sprunger
Wadsworth Trailer Court
Wadsworth, Ohio

Abe Suderman
B.P. 123,
Leopoldville,
Republic of Congo

Bernard Thiessen
CMBC, 600 Roblin Blvd.,
Tuxedo, Winnipeg 9, Man.

Donovan Unruh
Bethel College,
North Newton, Kansas

Larry D. Unruh
202 S. Ash Street
Hillsboro, Kansas

Ernest Yoder
305 Sycamore Drive
Goshen, Indiana

FORMER MISSIONARIES

Mrs. Beulah MacMillan Amie
3536 Russell Blvd.,
St. Louis 4, Missouri

Dr. and Mrs. Oskar Andersson
50 Klarabergazatan
Stockholm, Sweden

Rev. and Mrs. J. P. Barkman
148 Park Way
Dinuba, California

Rev. and Mrs. Alvin Becker
Woodburn, Indiana

Rev. Victor Buck
1322 N. 30th Drive
Phoenix 9, Arizona

Rev. L. B. Haigh
715 Wiley Avenue
Salisbury, North Carolina

Walter Scott Herr
317 Grant Avenue
Turlock, California

Rev. and Mrs. Henry
Klopfenstein
Albion, Indiana

(Continued on page 30)

Congo Inland Mission's Fifty Years' Album



A. J. Stevenson Family—1911

part two



Alvin J. Stevenson

Alvin J. Stevenson was born in Quebec, Canada, in 1870. From twelve years of age he had to provide his own way. He was helped by a cousin who took him to church and taught him to pray. When 17 he came to Lowell, Mass., and through the influence of a godly elder in the Baptist Church he became a Christian and was baptized and united with the church. At 20 he enrolled in the New York Missionary Alliance Training School. During his second year there he answered God's call to Congo and in 1896 was ordained for missionary work along with 23 others. In April they all sailed for Congo.

The following year his fiancée followed him. They met and were married at the ocean port of Boma. During their second term both Mrs. Stevenson and her infant son died and were laid to rest in the same grave. Two years later Brother Stevenson was married to Matilda Kohm. They labored together two years before returning to the homeland.

During their next term in Congo Brother Stevenson became very ill with a liver disease and had to return home. During his stay at home he met Brother Haigh and offered to help them open the new work of C.I.M. The Stevensons united with the Defenseless Mennonite Church at Gridley, Illinois, and he was ordained to the Christian ministry in February of 1911.

Brother Haigh soon wrote for the Board to send Brother Stevenson to help him decide on the location of the mission field. He arrived in March of 1912 and together they explored the Kasai country and decided on the location of Djoko Punda and Kalamba for stations. Due to the hardships, lack of proper food, malaria, dampness, etc., Brother Stevenson's physical condition became worse and a severe cold settled on his lungs. He was too weak to return to his wife and family in America, and passed away in Congo on February 16, 1913.

Dr. Oskar Andersson Service 1912-1916 Sweden

I will never forget C.I.M. Djoko Punda (Charlesville) and our very first precious experiences in the Belgian Congo. I continually recall the sight of the great Kasai River, broad, dark and deep, slowly winding through big forests. From the beach we had quite a hill to climb in order to reach an open place cut out into the forest, where we found a few grass huts and one mud house. Here Mr. and Mrs. L. B. Haigh received us, and gave us our first welcome to the Congo Inland Mission.

It was through Miss Alma E. Doering and C.I.M. Secretary D. N. Claudon, that we first got the invitation to that mission. The Lord definitely led and guided us all the way to Djoko Punda. I never regretted that I'd answered His call.

After three months on the field I tried to give my first, short message about the Lord Jesus in the Tshiluba language. Mrs. Haigh was very energetic in her teaching of the language. She and her husband expected new missionaries to quickly get into the work. Together with Mr. Haigh I traveled widely in that country, placing the very first teachers in some of the villages. With the efficient help of my countryman, Mr. Karlson, the first brick building was put up in 1915.

Through the grace of God I have during my many years in Congo witnessed great revivals. The first one, although a "smaller one," I will not forget. It came to us at Djoko Punda. Rev. Haigh, before he went home on furlough that year, baptized two converts.

I had my two very worst fevers at Djoko Punda. Everyone thought that there would be another grave alongside of Mr. Stevenson's. Or, they thought, if my life were spared I would never be able to stay in Congo. BUT the Lord had otherwise decided.

What's more, when I left the C.I.M., the Lord helped me take away from the mis-

sion the very best missionary they'd ever sent to Congo—my wife. It was at Luebo in August of 1915 that I had the privilege of marrying Miss Sarah Kroeker.

The Lord certainly has been good to us ever since. He graciously chose us, most miserable servants of His, to help start a mission for the Swedish Baptists on the Kasai-Lukenie rivers. There we have had the joy of spending our strength and our years.

We thank God, too, for the privilege we had of twice revisiting the field of the Congo Inland Mission, the mission of our first love in Congo. We rejoiced to see the great success the Lord has granted that mission where the beginning seemed to be of so little importance. Our friends and comrades there everywhere received us very heartily, giving no evidence of revenge for what I took away from that mission long ago!

Mrs. Emma Moser

**Rev. and Mrs. Henry Moser,
Service 1923-1947
Berne, Indiana**

I gave my heart to the Lord at the age of eleven. Even as a child as I would hear missionaries speak, my heart was touched. I used to think how wonderful it must be to be called of the Lord to go into His service, not realizing the Lord was speaking to me about a call. Later I had a desire to know more about the Word of God and to attend some Bible school, but seemingly the door was closed to me.

The Lord led me step by step and proved His faithfulness. As time went on a young man came into the picture; namely, Henry Moser. I did not feel worthy to be a minister's wife. The Lord kept speaking and I kept on praying to know His will. We did not take that step lightly for we had prayer each time he came to see me. We had a happy married life the few years the Lord permitted us to live together.

Answer Altar Call

Henry was pastor of the Grabill, Indiana, Mennonite Church. He told me several times that we may go to Africa as missionaries. I thought that would be impossible for me. During the conference at the Berne Mennonite Church in 1922 a strong appeal came from the C.I.M. field for more workers. When the invi-



Several of our biographic letters mention Rev. L. B. Haigh, the first missionary the United Mennonite Board (later the Congo Inland Mission) sent to Congo. Rev. Haigh was primarily responsible for mobilizing the interest of Central District Mennonites and focusing their attention upon our present Congo field.

After pioneering in East Africa, Rev. and Mrs. Haigh served faithfully with C.I.M. from 1911 to 1920. The above picture was taken in 1911, before their first trip to open the C.I.M. work. Rev. Haigh lives at 715 Wiley Ave., Salisbury, N. C., and wrote our readers a letter published on page 10 of the last issue of the MESSENGER. Why don't you write him a note of appreciation for the vital part he played in launching a great work for Jesus Christ in Africa.

tation was given Henry asked me, "Shall we dedicate our lives for that purpose?" We went to the altar with several others. Henry soon had victory, but I had quite a battle and struggled for almost a week. I put the fleece out a few times to make sure it was the leading of the Lord. Joy came when I said yes. We applied to the Board. They accepted us at once even with all my excuses.

"When he putteth forth his sheep, he goeth before them, and the sheep follow him for they know his voice." John 10:4.

In the month of February 1923 nine new missionaries were on our way to the Congo. Two months later we arrived in Congo. We were the first guests at the Union Mission Hotel in Leopoldville, not yet completed. We went by river boat up the Congo River which took us three weeks more before we arrived in the interior.

"Faithful is He that calleth you,

140 Mile Hammock Trip

It was decided that two single ladies, with whom we traveled, and Henry and I would be stationed at Charlesville. Later when the Field Committee asked for volunteers to open Mukedi station, Erma Birky, Henry and I volunteered to go. It was a 140-mile trip to Mukedi. We did not travel by car—we were carried by natives in hammocks, or we walked. Traveling in that style was not the most comfortable, but it was the only way to get there.

I cannot describe the joy that came to me when the village of Mukedi came in sight. We had no house to move into, and no one to welcome us except the Muluba teacher and his wife who were stationed there. The Apende tribesmen did not want the white people to come because they were afraid to let the "white ghosts" move into the middle of their village. So often when we arrived, there was no one to be seen for awhile.

We "pitched our tents" in the chapel where we lived for two months. We had no stove for cooking or baking. Cooking had to be done on a hearth in the hot sun. We did without bread until we learned to bake under a native cooking put. Food was very scarce in the beginning of the work at Mukedi. We practiced faith. While one would go out to buy an egg or a chicken, the other stayed home to pray for success. We lived on corn mush for breakfast until our food, which we had brought from Charlesville, was finished. We had a gallon of lard and a few tins of milk. One morning I said at the breakfast table, "Enjoy your breakfast for I do not know if we will have one tomorrow. I cannot make pancakes with the limited amount of lard and milk and we are 10,000 miles from home." We really prayed that day to make the natives willing to sell us corn. They finally did.

Lightning Destroys Home

Now our temporary house, made of bamboo walls, grass roof, and ground floor, was finished. We really thought we had a good set-up. A little Swedish stove had arrived for our use. It was without legs or stove pipe. Finally with stones and ground and cans from Wards, it worked! After a short time our house was struck by lightning and we were

burned out. Although we were injured by the bolt, the Lord saved our lives. From then on the natives were more friendly and the way was opened to preach the Gospel to them.

The natives were amazed when Burnell was born. They said, "Why, they are human like we are." They had imagined white people came up out of the river.

Our years spent in the Congo for the Lord were happy ones. We had the privilege to sow the seed from which many came to know Jesus as their Saviour and are still true to Him. I was happy working with the Mission girls and women and for my other duties. My interest is still in the work in Congo even though I am here at home. I do not cease to pray for the missionaries, the natives, and for our conference that we may move forward and win souls for Him.

**Agnes Sprunger
Service 1916-1954
Berne, Indiana**

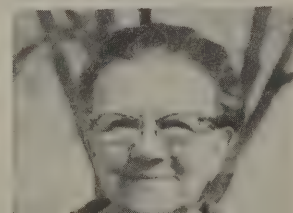
*Miss Sprunger
1916*



I waited eight years to go to Congo. The above verse often strengthened my faith and kept up my courage to await the time when the door would open.

In 1908 the Missionary Church Association and also the Christian and Missionary Alliance accepted my application for Congo, but the way never opened to their fields. In 1909 I finished requirements for a diploma from the Fort Wayne Bible Institute.

In 1910 I went to Peoria, Illinois, and helped in church work for several months. In 1911 I went to Cincinnati, Ohio, to the German Deaconess Home and Hospital for nurse's training and was there for nine months. I received word that I could go to Congo in the spring, so went home to get ready.



*Miss Sprunger
1961*

who also will do it." I Thess. 5:24

Departure Delayed

In February of 1912 they held my farewell service and my steamer ticket was ordered to the Alliance field. But as Mr. Stevenson was going alone to the C.I.M. field, the Alliance Board did not think it wise for me to go with him alone. If I had gone then, I would have landed in the Alliance field, but the Lord had other plans. I might have gone back to Cincinnati to finish my course in nursing but was quite discouraged. I began doing practical nursing occasionally. One day in the fall of 1915 when working for neighbors, the Peter N. Mosers brought C.I.M. pioneers Mr. and Mrs. L. B. Haigh, to our house. When they left Rev. Haigh said to me, "We are not going around proselyting but we do need workers."

I wanted to be sure that the Lord was leading. I did not send my application to the C.I.M. Board until Mrs. Stevenson wrote to me that if I felt led that way there would be an opening for me. So I decided to ask for an application blank, and if accepted, would take it as the Lord's answer. It was accepted, and everything worked so well, my passport and all, that in three weeks I was on my way to Congo. On March 11, 1916, the Haighs, the Barkmans and I sailed from New York.

My first term was spent at Djoko Punda (Charlesville) and Kalamba. During my second term, in May of 1923, Mr. and Mrs. Valentine and I were sent to Nyanaga. I started work at once in producing a written Gipende language. We began by translating the English-Tshiluba dictionary into Gipende, but this was never finished. We translated a number of songs and eighteen chapters of Matthew during the year I was there.

First Scripture Translated

In April of 1924 Miss Alma Doering and I moved to Mukedi where the Mosers and Miss Erma Birky had begun the station several months before. I served at Mukedi until my retirement in 1953, spending much of my time translating the Bible into the Gipende language. How happy we were when the first edition of the New Testament, published by the British and Foreign Bible Society, was placed in African hands in 1935! The Old Testament translation has been completed but is not yet published.

It has also been my privilege to teach the Gipende language to many fine young missionaries, and also to teach the African youth in classrooms. One of my greatest joys was to teach many young men gathered round my little Bilhorn organ to sing the hymns of the church in four part harmony.

One of the highlights of my service at Mukedi was the arrival of Dr. and Mrs. Merle Schwartz. What a godsend they were—not only to C.I.M. but to other missionaries and other white people, besides thousands of Africans!

We translated 302 hymns and had them printed and bound into a hymnbook which the Africans could purchase. The Africans loved to sing.

We pray that all those who believed on the Lord may be kept true to Him and that some day they may help sing His praises through all eternity. It never seemed to me that it was a sacrifice to serve the Lord in Congo.

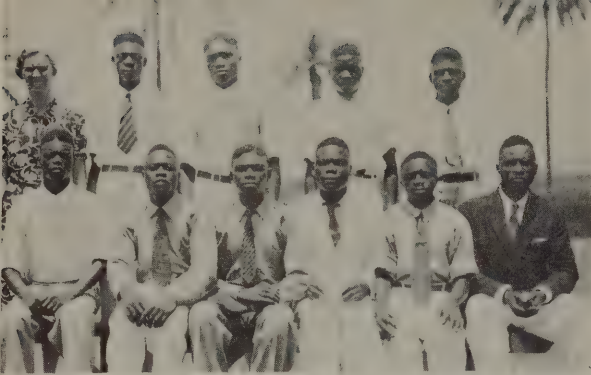
Erma Birky
Service 1923-1961
Hudson, Illinois



Miss Birky with orphan—1960

I was born in central Illinois and knew about the C.I.M. from its very beginning. Thus God's call to me for service naturally meant offering myself to the C.I.M. Board. In my day it was the one avenue of our Central Conference for foreign service.

I took the missionary course at Moody Bible Institute, graduating in 1922. When the C.I.M. Board accepted me, they asked me to take six months of nurse's training at the Mennonite Hospital of Bloomington, Illinois. They gave me special privileges and kept me mainly in the obstetrics



Miss Birky and Bible School Class—1940's

department. During my furlough I took additional training in the hospital. Before I attended Moody, I had studied music for one year and several summers, and had received a teacher's certificate in music. God knew just the training I needed which would help me in my missionary service.

Word hunting is great sport: Learning African languages was fascinating for me. Although I spent thirty years with the Bapende people and learned their Gipende language best, I also served for short periods at both Charlesville and Kalamba. Here I learned the Tshiluba, which helped me much in a better understanding and use of the Gipende. The last seven years I served at Kamayala station and had to learn the Chokwe. So for my entire missionary life I have been word hunting, listening to every voice and sound, armed with pencil and writing pad, and practicing speaking what I thought I heard. Every language is spoken to a different melody; tone, accent, rhythm, mannerisms must be observed and imitated in interpreting the meaning of the words. There is ample reward for learning a language.

It was gratifying to see the confidence the people put in our God because of our medical and healing ministry. As the unbelievers observed that the Christians had many more living children, they began asking us to help their mothers. We explained to them the Gospel of Christ. I have always tried to learn to speak the language of the mothers and children. Jesus taught that they are natural prospects for the "kingdom of heaven." Africans always enjoy Gospel singing which not only draws them to the mission but

Miss Unrau and Bible Woman "Luta"



unifies them and sanctifies their congregational meetings.

The Bible School at Mukedi has given me more joy than any other phase of the work. It was my privilege to have the responsibility of this school from 1926 to 1947, except for the two years I was at Nyanga. I thank our Lord for the privilege of seeing young men grow in grace and the knowledge of the Word; to see them comprehend spiritual truths by the power of the Holy Spirit; to see them desire to witness of their saving faith in Christ to others.

**Kornelia Unrau
Service 1926-1961
Dallas, Oregon**

"Commit thy way unto the Lord, trust also in him, and He shall bring it to pass." Psalm 37:5.

It was when I was 13 or 14 years old that I first heard the Lord's call through a message given by a missionary from Africa. However, it wasn't until some time later while preparing for foreign mission service, that I learned from Rev. G. P. Schultz about the great need for workers in the Congo under the C.I.M. It was then that the Lord gave me the above Scripture promise. Other promises found in Philippians 4:13 and Hebrews 13:8 helped me to really commit my way unto the Lord and made me confident that He would work out His plan.

After graduating from Moody Bible Institute and spending some time in nurse's training, the Lord opened the way to go. I arrived in the Congo on June 3, 1926. We spent six weeks at Charlesville where we began learning the native language. The Field Conference met and sent me to Nyanga to start a medical work. This was real pioneer work. We first dispensed medicines on our veranda. Later we transferred our services to an abandoned chicken house.

In the beginning the mothers didn't trust us with their little ones. Many times we had to commit the work unto the Lord and wait for Him to work things out. Then came the day when a mother brought her baby boy very sick with pneumonia. The Lord gave us wisdom and blessed our efforts to save his life. Through this we won the confidence of other mothers. Since there was no doctor on our station and I was the only nurse, we rejoiced in how the Lord had worked.

Taking care of the sick has often

opened the door for the Gospel. For instance, within a day's walk from Nyanga is a strong Catholic village. It was closed to the Gospel. One day two sick women came to us for help. While with us they heard the Gospel and accepted Christ. When they returned to the village others came. Soon they were asking us for an evangelist. How glad we were to send them one!

Once a young man shot himself through the arm. While he watched us treat other patients he heard the Word of God. He said he wanted to accept the Lord as his Saviour. We could tell of others who opened their hearts to the Lord because of our care for physical bodies. The knowledge of our Lord's presence gave us courage and strength to carry on.

Out of this medical work developed an orphans' work. Motherless children were brought to us. We found great joy in leading them to know and receive our Saviour. The Lord seeks to save even these little ones.

Another work that was dear to my heart was that of teaching God's Word to both grown-ups and children. Many of my students went into the work of the Lord. Thus our work reached to many others.

My work in the Congo is now over. My future plans are in His hands. Since coming home I served among the sick and have had the privilege of presenting the work we did in the Congo to some of our churches. My desire is to serve Him as He leads. He has promised He will direct my path.

Rev. and Mrs. F. J. Enns
Service 1926-1961
Inman, Kansas

My Call

Since childhood I had the conviction and a desire to enter the Lord's work. I remember once when herding cattle, I preached to myself on a certain text. At another time while attending academy I stood near a depot waiting for the train, and a man asked me what I was studying for. I told him that I planned on teaching, but my heart told me that really I was studying in order to enter the Lord's work.

While attending seminary in Chicago one winter, I heard Rev. and Mrs. J. P. Barkman tell of their work in Africa. I was much impressed. Leaving the meeting a friend and I talked of what we had heard and each expressed the de-



Frank and Agnes Enns

sire to go to Africa. As I learned more about the work of the Congo Inland Mission the desire to become its missionary grew into a conviction. I wrote Rev. G. P. Schultz in whose mission I had helped while in Chicago. He answered, "I believe the Lord has put Africa on your heart and to Africa you will go. Bless the Lord."

Discouragement

But events moved slowly. After the year in Chicago I taught school in western Kansas for three years. While attending college in 1924 I read in a paper of the farewell services for about eleven missionaries who were to leave for this mission in Africa. It was somewhat of a shock to me, and I said to myself: "They have all the missionaries they need. You will never get to go." I more or less dismissed the thought of going to Africa and went back to teaching.

I had had some correspondence with missionary J. P. Barkman. On his next furlough he came to our community. Before consulting me he had told some of my folks that he was going to take me along to Africa the next year. He did. It did not take much persuasion. The Lord all along had removed difficulties and opened the way. My becoming a missionary was also an answer to the prayer of my parents, though they did not live to actually see us leave.

The Call to Nyanga

The Lord provided me with a life's companion. I married Agnes Neufeld in June of 1926. We left in October of that year. We spent a few days in Indiana on our way to the coast, and learned through a former missionary that the Field had decided that the next missionary coming out was to be stationed at Nyanga. Thus



Rev. Enns and Pastor Manzemba Pierce

our lot was cast. That station, he explained, was rather new and small, but it provided a challenge for us to develop the work. I mentioned it to another missionary. He spoke of it rather discouragingly. "A small station out in the tall grass," he said. In my heart I decided we were going to take our stationing as of the Lord, and make it a challenge to do the best for Him. We have never lamented the fact that we were sent to Nyanga. We found challenges and also difficulties, on every hand.

Encounter Tribal Fight

We arrived at Charlesville by river boat, and after a steep climb reached the mission station. We traveled the rest of the way to Nyanga by hammock, Miss Briggs brought with her a sufficient number of men to take us, our trunks, and boxes these ninety miles along the narrow trails through forest, stream, and prairie. On the way a tribal fight broke out because a schoolboy of our entourage had taken a few ears of corn from a field along the path. Some of our men were sent to court because of the dispute. We had to leave part of our goods in charge of a chief till we could send men for it. Thus we were rapidly introduced to African ways. The trip took us three days.

We found the Nyanga work small but well organized. It was in charge of three ladies and two African leaders. There were nine church members and forty other converts. A boarding school was conducted at the station with 25 girls and a larger number of boys. Schools had also been established in eleven villages.

Four of them were conducted in distant villages by men brought in from older stations; the other seven by boys who were in school in the morning, and in the afternoon went to teach in near-by villages.

We came to Nyanga the 17th of January, 1927. After we had been there about two weeks, the two older missionaries left for America. This left us with Miss Kornelia Unrau, who had arrived about six months earlier, and the African staff to carry on.

Work at Nyanga

What a change we've witnessed in the 34 years since! Where there had been three missionaries there were fourteen when we retired last year. Instead of the two church leaders there are at present four pastors and seven overseers, a number of medical workers, and many qualified teachers. Where we had had witnesses in eleven villages, the out-stations now numbered about 130. Nyanga used to be an out of the way station, but it now is the center of all mission area activities. It is also the site of an inter-mission teachers' training school.

Not long after our arrival at Nyanga we introduced Sunday school, and later Christian Endeavor. In 1929 we started a Bible training class to prepare evangelists for village work. We realized the great need of bringing the Gospel into the villages. We saw the open doors and placed students in strategic villages. As teachers they spent a week or two in the villages and then the same amount of time in school work on the station. The boys had boundless energy and this plan worked very well in most cases. By this means our out-stations were increased from eleven to thirty-three by the end of 1929. This early start in the villages proved of great value when more difficult times set in.

In 1931 the fate of Nyanga hung in the balance. The natural resources needed to build up a mission station seemed to be scarce. The Board wisely decided against a hasty move. With time most of the handicaps were overcome and Nyanga became a vital link in the chain of C.I.M. mission stations.

When teaching in America I received much help from the teachers' institutes held each summer. The institutes we held with our African teachers and church leaders are among my most precious memories. We also treasured the privilege of counseling and praying with individuals and smaller groups.

The Indigenous Church

Nyanga has been our base of operations, and has demanded most of our energies. Our interests have also been mission-wide. I have presided as chairman at seventeen annual Field Conferences.

During our first term of service I was inspired by older missionaries. Mr. Bixel had the desire to make our goal a truly indigenous church. The indigenization of the work began when the early missionaries trained teachers and evangelists, and sent them into the villages to witness. That indigenization continued with varying degrees of progress. It was later stressed that support for the evangelists come from the indigenous church.

Decentralization is an important phase in making the work indigenous. It started when overseers were placed in different regions away from the mission station to supervise the evangelistic and school work in their areas. About the same time regional schools were established—schools in an African setting where children from surrounding village schools could get further training while still boarding at home. Students came to the mission station only for upper grade work.

Eventually regional churches were organized. African pastors began to move into the areas of the churches they were serving.

Conference work underwent changes over the years. The missionary conference had an early beginning. Then came the church conference of missionaries and African leaders, with Africans taking increased responsibility. Annual district conferences were begun several years ago, at church centers away from the mission station. A long step was taken in the recent decision to integrate the work of the mission and that of the church. This plan transfers responsibility to the Africans as fast as they are able to carry it. That responsibility includes the care of all the buildings and mission property. Through the forced evacuation of our missionaries that responsibility was

thrust upon our African brethren faster than any of us had anticipated. Watchful eyes are now following their every move. May our prayers and charitable appraisal follow their efforts.

Retirement

Plans for retirement? Since retiring from the mission field, our first thought is to re-establish our home, and become active in church and community life. We especially want to make use of opportunities to promote the cause of Christ, and particularly missions. We left Africa at the close of an era. Our thoughts and prayers shall often be back there. Perhaps we can be an inspiration to the church leaders by writing them letters of encouragement. Perhaps we can be a blessing to individuals and groups in the homeland. Retirement holds a challenge for us. Would that we could only see our opportunities! The Sea of Galilee teems with life because it gives out. We would be like the Sea of Galilee—even in our retirement.

MRS. ENNS WRITES

I enjoyed the wonderful heritage of a true Christian home. My parents were interested in missions, and books on missions were in our home. After I was saved at the age of sixteen, I was reading one of these books. When I knelt for my evening prayer I asked God, as I had done many times before, that He should send missionaries so the heathen too would know the joy of being saved. Then it seemed as though a voice spoke to me, "You shall go to the mission field." I had not thought it would mean me, because I felt unworthy of such a high calling, and I was not quite willing to leave my home and loved ones. When I went away to school and was very homesick the thought came to me again and again, "You are in school for a purpose and dare not go home." I went into teaching, telling myself that this was

*Mrs. Enns and
an early choir.*



service for my Master, but I was never completely satisfied, always remembering that call of long ago.

A Love for Africans

In 1925 we sent in our applications to the C.I.M. Board. Secretly I was even then hoping they would be rejected, but when they were accepted I began praying for a great love for the Africans to whom we were to be sent. God answered this prayer when we saw a boat load of Congolese meeting our ship in the harbor. Truly the Lord who called me was faithful, I never needed to doubt my call to the mission field: I could love the Africans, and it has been a true joy and a life of peace and contentment to be a missionary.

Much of my time has been spent in school work. It never ceased to thrill me to see rooms full of black, happy faces and to realize the great opportunity of teaching them of a Saviour. Work with the choir was very rewarding, because the Africans love to sing. Work with the women stands out as the most discouraging, the most trying. In our later years we were privileged to see some of the results of the working of the Holy Spirit in the hearts of many women. At baptismal service we heard testimonies of old grandmothers who had tried all sorts of witchcraft and wanted now to serve Jesus only, of younger women who were baptized side by side with their husbands, and also of girls who were now in school and had accepted Christ. My heart was too full for words. Another woman said, "One of the Christian women in our village is already like a minister. She helps us in our spiritual life." Then we knew that the work was going on and increasing because He is faithful. "To God be the glory. Great things He has done."

Joy of Christ in Darkness

One evening last year I went to visit the maternity ward. On the veranda a woman wrapped in a blanket was lying on a bench and softly singing a hymn. As even her face was covered I had to inquire as to who she was. "I am Ngombe," was the answer, and then I remembered that she had had a still-born child, and was as yet too weak to go home. Ngombe had grown up in the home of a teacher-evangelist, had married a teacher and started a Christian home. I remember her mother faithfully attending our weekly women's meeting, bringing her little offering for the collection with

her. Now the daughter, Ngombe, sick in body, sorrowful of heart, was singing, "Wash me in the blood of the Lamb and I shall be whiter than snow." Yes, God is faithful that calleth the Congolese, even the women, to be His witnesses, who also will do it.

Sweet Memories

Rev. H. H. Dick

I have been a member of the C.I.M. Board for twenty years and share with you here some of the highlights of my experience.

I remember sweet fellowship with the Board members. There were often differences. On one occasion the members expressed four different viewpoints. Opinions were expressed clearly, but kindly. After two and one-half hours of deliberation we reached a common decision. I appreciated very much this spirit of love and unity which I sensed at every meeting.

I remember the Board meeting in which the executive secretary announced a crisis. The Belgian government had raised requirements for medical and educational missionaries. We had none on the field who qualified. God led us to a means by which we could meet these standards. The government appreciated our move. By it we gained prestige which later proved to be of great advantage in the work of the Gospel.

I remember the Board's decision to open a work in the Bashilele tribe. Our Charlesville medical work had drawn Bashilele tribesmen into the hearing of the Gospel of Jesus Christ. Some accepted Him, and returned home to spearhead the opening of their tribe to the Gospel. Faithfulness in little things among the sick opened the door for the salvation of many precious souls.

An impressive event was the day \$3,000.00 was willed to us for developing a missionary vacation spot. Thus Lake Madimape was purchased and buildings were erected. Here missionaries could find a period of relief from their strenuous tasks, and undisturbed sweet fellowship in the Word and with fellow missionaries.

God has built a great work in Congo. Eternity alone will reveal the fruit of our endeavor. I've counted it a joyous privilege to have a part in it—as a Board member.

THE CONGO MISSIONARY MESSENGER

Meet Fifty Years of

C.I.M. Home Leadership

by H. A. Driver, *Executive Secretary*



DAVID N. CLAUDON of Meadows, Illinois, was one of the eight original members of the C.I.M. Board and was chosen by his colleagues as its first secretary-treasurer. Some time later he was designated as corresponding secretary-treasurer, to more fully describe his duties. He served diligently in this capacity from 1910 to 1926, "setting up the procedures for processing candidates, expediting missionaries to the field and looking after all the necessary official business and correspondence for a pioneer foreign mission board."

His granddaughter, Mrs. Marie Diller Brown, who served in Congo for the past ten years with her husband, Rev. Loyd Brown, has written a biography of Mr. Claudon from which we quote.

Home Open to Missionaries

"One of the early missionaries, Mrs. Alma Diller Bixel Mellinger, recalls, 'I remember the hospitality shown me when one time I stayed at the Claudon home in Meadows overnight. He also helped us with our passports and legal transactions. At that time missionaries' groceries were ordered from Montgomery Ward months ahead. Mr. Claudon gave us the information we needed for ordering them. All monies were sent to the Field and also to the missionaries through him. He surely went a long way to help the missionaries.'"

Other visitors at the C.I.M. headquarters in the D. N. Claudon home, were Dr. Sheppard and Alma Doering. Dr. Sheppard was a colored missionary who pioneered missionary work in the Kasai Basin, Congo. He was from the Presby-

terian field, neighboring C.I.M. in the Congo. He was a member of the Royal Geographic Society and was a very well educated man. He was, however, a very humble man. He insisted that Mr. Claudon serve the family first before offering him food as a guest. This humility made a great impression on the Claudon children.

Miss Alma Doering visited in the Claudon home a number of times. She brought her aged father along. He stayed with the Claudons while Miss Doering visited various churches raising support and interest in foreign missions.

Mrs. Claudon did her part lovingly and faithfully in entertaining guests of the mission. Sometimes visitors would come in on the 2:00 a.m. train from Chicago. Mrs. Claudon would prepare a lunch in the night while Mr. Claudon went to meet them. If there were more guests than the spare bedroom could handle, sleeping children were roused and crowded together to make room for the guests.

When Rev. Stevenson was in Congo alone, his family lived next door to the Claudons who helped look after them while he was away. Rev. Stevenson died and was buried at Charlesville station in the Congo.

Heavy Administrative Responsibilities

David Claudon at the same time served in many areas of both Central and Defenseless Conferences. He was an officer on the boards of Bluffton College, Menonite Hospital of Bloomington, Illinois, Meadows Old People's Home, the Salem Orphanage, and in "home missions" work. Besides these church interests he was president of the local school board, superintendent of the Sunday school of Salem congregation. He carried on extensive business interests at Meadows including a general store, lumber yard, grain elevator and a bank. It was inevitable that the many exacting duties could not be carried by this courageous, dedicated servant of the Lord indefinitely. The post World War I depression all but finished the business career of Brother Claudon, correspondingly affecting his

confidence in himself. He left the Meadows community and gave up his church and C.I.M. responsibilities. He relocated at Valparaiso, Indiana. Here he lived a Christian witness for twenty years, teaching a Men's Bible Class, and doing much personal work with the sick, the shut-ins, and the needy. It is a matter of record that he and his family restored all funds that had become jeopardized in the business failure.



In **REV. I. R. DETWILER** God quickly supplied the man to "stand in the gap" and supply the need for C.I.M. Having served as a missionary in India for several years, then as acting president of Goshen College, he was well qualified to assume C.I.M. responsibilities. As pastor of the Eighth Street Mennonite Church of Goshen, Indiana, Brother Detwiler had already filled an important role in the Central Conference. He had been a member of the C.I.M. Board. Mr. Noah Goldsmith of Grabill, Indiana, who was also a C.I.M. Board member during Detwiler's time, says of him:

"In his own Christian way, with dignity and the understanding of his previous experience, he brought to C.I.M. exactly what was needed for the crisis we were in and to lay the groundwork for the years ahead."

Eash Becomes Secretary

Rev. Detwiler recommended **A. M. Eash** to the Board and he was accepted as field secretary. Certain brethren financed the trip to Africa for Brother Eash. Upon his return in 1929, A. M. Eash became corresponding secretary-treasurer in Rev. I. R. Detwiler's place. He began his administration with enthusiasm and confidence. He devoted his entire time and energies to C.I.M. for nearly seven years.

Amos Eash had served as missionary of the 26th Street Mission in Chicago for several years. After World War I he volunteered for relief work and was as-

signed to service in an orphanage in Jerusalem for two years.

Veteran missionary Frank J. Enns writes, "On his way to the C.I.M. field in 1928 Rev. Eash attended the Jubilee Conference in Leopoldville, commemorating the fiftieth year of missionary work in Africa. He also visited several mission stations of other boards on his trek up country. When he arrived at our stations he impressed us missionaries as one well qualified to evaluate the work and to give suggestions and directions for the future. Eash spent many days traveling by hammock and walking up the hills. For faster transportation he was taken by truck and motorcycle over very rough roads. A few years after he returned home each of the four stations had a Model A touring car, two of which were still running in 1960.

Eash Trip Revitalizes Mission

"During the latter part of his visit to the field Rev. Eash met with fourteen missionaries for the annual Missionary Conference at Mukedi station in January, 1929. He was the guiding spirit of the conference. He struck the keynote of the conference with his opening text from Genesis 18:14, 'Is anything too hard for the Lord?' With this thought in mind greater things were attempted, and closer cooperation was affected.

"Much time was given at the conference to clarify the missionary goal in relation to the indigenous church—that our thinking and planning should be church-centric rather than mission centric.

"Rev. Eash's interests were mission-wide. They ranged from the development of a spiritual indigenous church and a literate church membership to the physical needs of food and sanitation for the Africans. The week spent in conference proved most helpful and far-reaching.

Launches Congo Missionary Messenger

"The Board and constituency rallied to his leadership and caught a new vision. Soon after his return to the States the CONGO MISSIONARY MESSENGER was launched with Rev. Eash as editor. Its avowed task was 'making the Congo known to the home folks,' and 'to tell the story of the coming of this light from the Star of Bethlehem to the Congo people.'

"Mr. Eash stressed the need for more missionaries including a doctor and an educational director, and for more literature for the Congo schools. He advo-

cated consecrated stewardship to meet the needs. Some of his appeals during the depression were heart-rending. They show his total dedication to the task.

"Upon his retiring from the work of secretary-treasurer of the mission late in 1936, Brother Eash wrote, 'I am thankful for the pleasant memories I carry with me. I have a real concern that every effort of the Board, missionaries, and supporters may be to the end that the work of the mission be more effective under the leading of the Holy Spirit toward the building of the Church of Christ in needy Congoland. I shall continue to follow with great interest the reports of this progress.'"



REV. C. E. REDIGER was appointed secretary-treasurer of the Congo Inland Mission in 1936. He had been business manager of Bluffton and Marion College, and so brought to the office business experience as well as dedication to the cause of missions. He had also been foreign missions treasurer for his conference, and had served as member of the C.I.M. Board for a number of years.

The years that followed were marked by a steady growth. In an eight-year report Brother Rediger gave at the end of 1944, he wrote, "The receipts for the Congo Inland Mission have steadily increased from \$20,144.53 in 1936 to \$51,388.97 during 1944. Our missionary personnel has more than doubled; we now have 41 under appointment. The number of communicants in the native church in December of 1936 were 6,190, and as of January 1, 1945, 11,458. Outstations have increased by 211. The total number of outstations to date is 316. During this time another conference has been added to the Congo Inland Mission. It affiliates by sending its missionaries to Africa through our Board to serve on our field."

Congo Visit Strategic to CIM Future

In 1946 Rev. Rediger visited the field,

attending the West Central African Regional Conference held at Leopoldville, July 13-24. The Field Administration arranged to have the annual Mission Conference during the time of his visit. Rev. Rediger was impressed with the largeness of the work and when he came home he made several forward-looking recommendations.

"It is important that we place more emphasis upon thoroughly qualified missionaries," he wrote in a report. As a result some missionaries were sent to Hartford to take the post graduate course offered by the Kennedy School of Missions. Medical and educational recruits were sent to Belgium to study French and other required subjects. Other missionaries were sent there for shorter periods.

Rev. Rediger also reorganized field administration. To better unify the work, a missionary was appointed whom the Board could contact and who would be responsible to report to the Board of the developments on the field.

Brother Rediger showed foresight when he sponsored and gained Board approval of a liberal death benefit and retirement insurance policy covering all missionaries. He took a personal interest in each missionary. He carried on a large correspondence, encouraging the missionaries and reminding them to put their trust in God who is faithful to His promises.

Foresaw Africa's Awakening

Through his travels and valuable contacts in Africa and Europe in 1946, Rev. Rediger sensed the awakening that was taking hold of Africa. He sensed its ultimate significance and importance for the world. The opportunities thus opening up to missions took hold of him with almost overwhelming conviction that this was the golden opportunity of the Congo Inland Mission. He was plagued by recurring malaria and tropical maladies contracted on his journey, and always overworked. With the sacrificial and able help of Mrs. Rediger, he set about to seize the opportunity and to plan for the future in a threefold manner.

1. To enlarge the supporting and praying constituency of Congo Inland Mission by soliciting the General Conference of Mennonites, the Evangelical Mennonite Brethren and other interested religious bodies to join in the ministry of C.I.M.

2. "Pray ye the Lord of the harvest to send forth labourers." He sought out

promising young servants of the Lord in churches, colleges, Bible Institutes, youth camps. By personal contact and correspondence he encouraged them to prepare themselves well and to dedicate themselves completely to the call of God.

3. To find and train a person whom God could use as his co-worker or successor in the administration of the fulfilling of the golden opportunity.

In a very real sense C. E. Rediger placed his C.I.M. mantle of responsibility upon the writer of these words, and then followed him with prayerful concern, counseling, and helpful encouragement.

The events of the decade since then have taken place too rapidly to be considered as history evaluated in adequate perspective. But the frightening spectre hanging over Congo Africa today emphasizes that the church's witness is needed no less in this hour than it has ever been. The Congo Inland Mission must continue to witness, as it has been under God for the past half century.

I BRING HOPE FROM CONGO

(Continued from page 6)

their part that we are not happy to see them go ahead and not willing to teach them to effectively do the jobs once done by the missionaries.

Tribes Shifting

Tribes are more real in Congo today than ever before. For that reason we must necessarily go very slowly in urging the tribes to unite in one church. The possibility of the Baluba tribe to eventually all be concentrated in the eastern and southern parts of the Kasai province is all the more reason to deal with the tribal question in our Congo churches with patience and understanding.

Although the missionaries now serving on the field recognize the changes that have come to our entire program we would urge much prayer support on their behalf. Daily grace is needed to deal calmly, patiently, sympathetically, and understandingly with the disturbed, confused yet progressive Congolese.

The Congo church leader's sincerity is expressed in Robert Katuku's opening prayer at the General Council held at Nyanga just before I left several weeks ago. "Lord God," he prayed, "you called us to do difficult, not easy work. Help us not to choose ourselves, but seek to bring honor to God and to others. We want hearts of little children that respond to Thee."

Where Most Needed

by H. A. Driver

You and I want the money we give to missions to be used for that purpose. We also have our definite ideas of what constitutes missionary service. We of C.I.M. have always guaranteed to each and every donor that all of their donation would be used for the purpose designated and none would be withheld for administrative or promotional purposes. We still purpose to keep faith with our loyal supporters in this respect. We also pledge a continued program of economy and efficiency so that the most possible service be gotten from each dedicated dollar given.

But Congo is experiencing times of revolution and crisis. Regular missionary programs are impossible, and yet every possible means of witness must be taken advantage of immediately when the door opens. Much costly travel and communication is required. This means extra office and general administrative expenses.

Since the evacuation of the missionaries last July, those of us responsible for Congo Inland Mission have been especially grateful for gifts designated to be used "WHERE MOST NEEDED." The new pattern of missionary service is gradually emerging. In the months ahead we ask you give more generously to the Lord's cause in Congo. With every dollar given, send a volume of prayer to Almighty God for wisdom and divine guidance for those servants of His whose responsibility it is to decide where it is most needed.

OUR COMMON MISSION

(Continued from page 3)

pect of this confused situation is the fact that the church of Jesus Christ is planted there. The church is established and progressing. It is a young church. In certain respects it is a weak church, but it is the church of Jesus Christ. It is now a self-governing church. Our original purpose in going to the Congo is finding fulfillment. Through the years we have hoped for this day when the church in the Congo would be an indigenous church. The day is now here.

This does not mean that the mission-

ary is not wanted or needed. The church in the Congo is asking for help. As the church on the field faces the task for which she is assuming responsibility she feels keenly the need of help. Some missionaries have returned and others will return as conditions on the field permit. They are asked by the church to return. The missionaries, as they return, enter into a changed relationship. They now, in a new sense, become fellow-workers with the African brethren. Our African brothers have assumed the responsibilities of leadership. The missionary works with the Congolese church in a new relationship in this great task of evangelization. The evangelization of the Congo must come to pass chiefly through the witness of the Congolese Christians. We are encouraged because of the way in which the church in the Congo is becoming more aware of her mission. This is the bright side of the present situation. This should mark a new day in the evangelization of the Congo.

The mission of the church in America in its relationship with the church in the Congo is not completed. We are partners in a common task. There are three things we have been doing that we will need to continue to do. The church in the Congo needs prayers,—earnest prayer for the leadership. It needs the help of missionaries. The church here in the homeland needs to stand by and send helpers as they are requested. Finally, the church in the Congo will need financial assistance, chiefly for the support of the workers we send her. We have a common mission. We are brothers in Christ, serving the Lord, and sharing in the task.

IN THE WAKE OF CRISIS

(Continued from page 5)

signed from a Volkswagen panel truck for use in the Bakwanga refugee program, "to feed hungry minds," as well as bodies. He said the outfit, fully equipped with display shelves, metal boxes to safely keep supplies and an original stock of literature, cost \$4,000. He strongly recommends this method of literature distribution. He emphasized that the Gospel with its Christian teaching must be gotten to the Congolese in these days via the printed page and from the hands of their own people. Missionaries must help, encourage, and expedite.

Both Robert Bontrager and Allen Wiebe emphasized the importance of letting time

take its course in Congo's problems. This is particularly true in the tribal problems of the Church, and in the matter of missionary-Congolese nationals' inter-relationship. The Congolese are understandably frustrated by the new ideas and complexity of responsibilities thrust upon them. The Board and the missionaries must refrain from suggestions which may seem "loaded" to the Africans in these days. On the other hand, both advised us to use all "haste" in doing the legitimate services which the African brethren want us to do. They want teachers, doctors, literature workers, technicians, counselors, stabilizers. There is plenty, and more work than the missionaries can possibly do, if they are qualified and willing. Both men emphasized that missionaries must exhibit by their words and hearing, calmness, fearlessness, sympathy, understanding, helpfulness. Anyone who is fearful and tense and impatient in the presence of the Africans should not consider missionary service now.

The Board members present were unanimous in their gratefulness for the reasonable, relaxed and sincere reports of the brethren. They regretted that every Board member could not be present to hear them. We look forward to further reports from them and from Vernon Sprunger at the Annual Board Meeting at Meadows, Illinois, April 23-25.

CRISIS PROBLEMS OF THE CHURCH

(Continued from page 9)

and as a country, to continued welfare handouts. Whereas the Congolese leaders are eager for authority, position, prestige and title, they have blank expressions when it is pointed out that with authority goes also responsibility. A bit of this same conditioning has touched the church. We find our Church leaders anxious now for authority and responsibility—a desire which is certainly legitimate. However, they are much less eager to accept some of the responsibilities, moral and financial, which accompany such authority. One is often reminded of the teenage son who though old enough to have his driver's license still expects Dad to keep the gas tank filled.

Tribal War. Tribal hatreds have cut across all lines of human relations and across the young church as well. Blood has flowed; property destroyed; homes

burned to the ground; loved ones slain before witnessing eyes wide with terror; atrocities committed by both sides. Both tribes have been represented within our Congo Church in days past. For the time being it is impossible for these two peoples to worship under the same roof. Lest we become hasty in our judgment or condemnation, let us remind ourselves that myriad are the American congregations that have been split asunder by issues of infinitely less significance. The pastors of both groups grieve. They would welcome the opportunity of once again fellowshipping with their fellow laborers in the Lord. But they are divided by the fanatical hatred of fellow tribesmen, by rivers, forests, and U.N. troops. How we need to pray that the Congo

Church may yet be the tool of reconciliation in the hands of our Lord.

Resurgent Heathen Practices. Pagan forces have welcomed the collapse of the social, economic, and cultural structure of the colonial era. They stand in glee and point out that even though for a time the ways of their forefathers were forced aside, who is there now to contest them and forbid them further? Many are the Congo believers who live once again in the shadow of the witch doctor's curse, the pagan's fetishes, and the tribe's poison cup. One of the great dangers of this day in the Congo is that of an admixture of pagan and Christian principles—a pagan core with a Christian veneer. Examples in church history give abundant illustration.

FORMER MISSIONARIES

(Continued from page 14)

Rev. and Mrs. B. F. Langdon
144 Rose Avenue
New Haven, Indiana

Mrs. Levi Mellinger
916-51st Ave. Plaza W.,
Bradenton, Florida

Mrs. Emma Moser
255 West Franklin Street
Berne, Indiana

Miss Emma Richert
3709 N. Peniel Avenue
Bethany, Oklahoma

Miss Mabel Sauder
Grabill, Indiana

Mrs. Emil Sommer
819 S. Iowa
Lakeland, Florida

Miss Agnes Sprunger
405 Clark Street
Berne, Indiana

Miss Helen Stoesz
2825 S. Hope St.,
Los Angeles 7, California

Rev. and Mrs. Omar Sutton
3721 Indiana Avenue
Fort Wayne 6, Indiana

Mrs. Henry Toews
318 S. Pine Street
Inman, Kansas

Mr. and Mrs. Roy O. Yoder
1320 N. 30th Drive
Phoenix 9, Arizona

CONGO INLAND MISSION

50TH ANNIVERSARY SERVICE

MEADOWS, ILLINOIS

APRIL 22-25, 1961

MEADOWS MENNONITE CHURCH

5 MILES EAST OF JUNCTION OF HIGHWAYS 66 AND 24

Delegates of the Central Conference of Mennonites and The Defenseless Conference of Mennonites met at Meadows on March 11, 1911, and chose four members from each body to represent them as the "United Mennonite Board of Foreign Missions." A few months later when they applied for a charter they adopted the name CONGO INLAND MISSION.

THE ANNIVERSARY SERVICE WILL BE HELD IN THE AUDITORIUM
OF THE GRIDLEY, ILLINOIS, HIGH SCHOOL

SUNDAY, APRIL 23, 1961 — 2:30 P.M.

THE ANNIVERSARY ADDRESS WILL BE GIVEN BY
HARVEY A. DRIVER

VERNON J. SPRUNGER, ALLAN WIEBE, ROBERT BONTRAGER
RECENTLY RETURNED FROM THE CONGO WILL SPEAK

PIONEER MISSIONARIES AND MISSION LEADERS WILL BE PRESENT
AND RECOGNIZED

THE EVANGELAIRES MALE QUARTET WILL SING

MEADOWS—1911 MARKED THE BEGINNING OF ORGANIZED
CO-OPERATION OF MENNONITES IN FOREIGN MISSIONS

MEADOWS—1961 SHALL MARK A NEW BEGINNING FOR ADVANCE
OF THE CHRISTIAN FAITH IN THIS DAY

ALL ARE CORDIALLY INVITED TO THIS MISSIONARY SERVICE
PLAN A MISSIONARY SERVICE IN YOUR OWN CHURCH.

*Lotus E. Troyer, Chairman, C.I.M. Board
Pastor, Meadows Church*

Goshen College Library

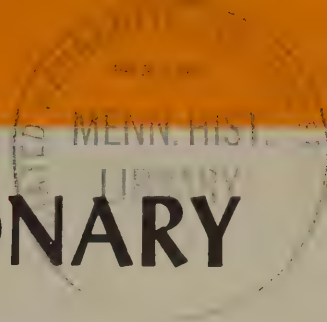
Goshen, Indiana

Acts 1:8

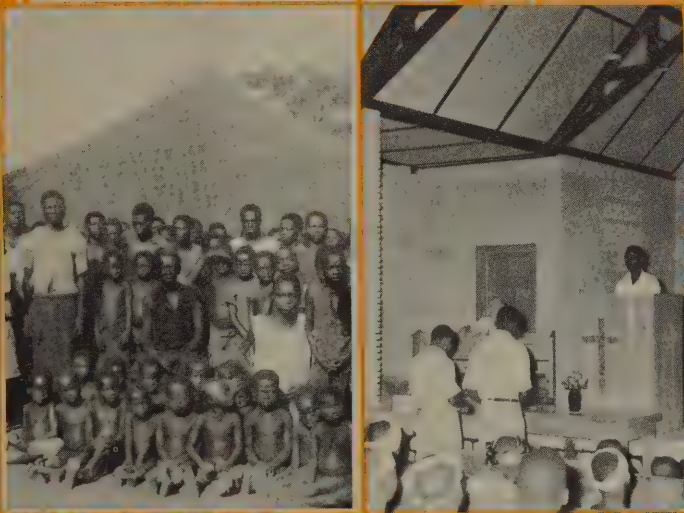
But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jersuaem and in all Judea and Samaria and to the end of the earth.

R.S.V.

Golden Jubilee Year



THE CONGO MISSIONARY MESSENGER



JULY - SEPTEMBER, 1961

*FEATURING: News of Congo Strife, Spiritual Victory
Missionaries Returning to Field
Fiftieth Anniversary Celebration
Fifty Year's Album: Part Three*

1911

1961

In This Issue:

TIME FOR DEEPER PERSPECTIVE—an editorial.....	3
NEWS	4
LOCATION OF C.I.M. MISSIONARIES IN CONGO.....	5
ADDRESSES OF C.I.M. MISSIONARIES.....	7
CONGO BIBLE WOMAN WRITES GLADYS BULLER.....	8
BIBLE VANS KEEP BUSY.....	9
BIOGRAPHY OF D. N. CLAUDON—Marie Diller Brown.....	10
CONGO INLAND MISSION CELEBRATES FIFTIETH ANNIVERSARY	12
STATION HISTORICAL SKETCHES	
Where Fires First Glimmered—Harold Graber.....	14
Dark Jewels in Diamond Country—Neufeld, Wiebe.....	16
Gospel Spearhead Among Headhunters—Russell Schnell..	20
DRIVER RESIGNS C.I.M. POST.....	24
CONFERENCE PLANS COMMUNICATIONS FOR AFRICA..	24

THE CONGO MISSIONARY MESSENGER

VOLUME XXXI, NUMBER 3

EDITOR: LEVI KEIDEL

Published quarterly at North Newton, Kansas, by the Congo Inland Mission Board, 251 W. Hively, Elkhart, Indiana.

All correspondence regarding subscriptions, renewals, changes of address, or manuscripts for publication, should be sent to The Congo Missionary Messenger, 251 W. Hively, Elkhart, Indiana.

Prompt notice should be given of change of address, always giving both old and new addresses.

Second Class postage paid at North Newton, Kansas

Publication Policy: The MESSENGER is sent to members of the loyal supporting constituency of the Congo Inland Mission requesting it. It is our aim to publish four issues each year. There is no regular subscription charge. Publication costs are covered by freewill offerings of the readers who also are financial and prayer supporters of the C. I. M. This being the Golden Anniversary year, a portion of each issue of 1961 is devoted to remembering the past.



An Editorial. . .

Time for Deeper Perspective

The world has too many "thank you" Christians. Their love is bought and sustained by "thank you's." The more fervent the "thank you," the more willingly they love. In fact, most of our practical expression of Christian love is confined to this shallow perspective.

It took more than this kind of love to save a lost world. It took more than this to save our souls. God demonstrated an infinitely deeper kind of love when He made a way of salvation for the poor thankless rebellious sinner. Jesus spoke of it as the love that will cause a man to lay down his life for his friends and then exhibited it by giving His life for His enemies.

Why Missions?

Jesus meant the Gospel for all the world. But His plan would never have gotten off the ground if the men who implemented it were motivated only by Thank You love. He knew world missions must be launched and sustained by something much deeper than that, because in the face of opposition and ingratitude, Thank You love withers and dies.

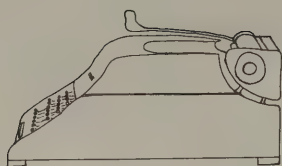
By far and large the Congolese have always been grateful for the work of the missionary. Church leaders in our eight stations have continued to openly express their deep indebtedness to us and continued need for us.

Strife Provokes Looting

Stresses of political upheaval and tribal warfare have not substantially changed the picture. However, protracted tribal strife has precipitated the looting of Charlesville Station. Whether we like it or not God has brought the love of all of us to a crucial test. He will now see—is ours a Thank You love?

Missionaries at Nyanga made periodic visits to Charlesville (100 miles). They had reported that tension was building up. They were uncertain how long Pastor Kazadi would be able to maintain control. Dr. John Zook arrived at 3:30 a.m. on July 8, and found the shambles of anarchy and terror. Buildings were not destroyed. Expensive medical equipment was intact. However, missionary possessions were almost a total loss.

Continued on page 9



NEWS

FROM THE FIELD

Ben Eidse reports from Kamayala:

The work here is enjoyable. The general attitude, if anything, is better than it was when we left four years ago. Overseer Albert related the following story to me. "When the white man left the people were fearful. They didn't know how long they would be alive. Therefore, pastors, overseers, and teacher-evangelists had gone, without resting, to all the villages to strengthen the people with the Word of God. We told the people to pray much. We urged the heathen to repent and believe immediately, since we did not know whether or not we would be alive the next day. The Lord heard our prayers. No one has been killed in this area, and many people have come to the Lord."

Pastor Marc glowingly related that through his preaching in '59 and '60 two large Roman Catholic villages had turned to the Mission. The priest threatened to beat the villagers since his post had to be destroyed. Nineteen people came for salvation in our ministry there.

Angola Refugees Flee

Angolese fugitives continue to stream across the border. We have had opportunity to interview a number of them and to give them the Word of Life. In one refugee camp we found three Christians. Nine inquirers came for salvation.

Mwapezo told this story. "Portuguese soldiers came to our village and accused us of being in collaboration with 'Pesa' (one of the political parties in Congo). They beat us with whips and stabbed knives into our backs. Then we were piled into two trucks and taken to the Lubale River. They were going to line us up on the bank so that we would fall into the swift current below as soon as we were shot. Just when we were being lined up, the chauffeur, an African, turned off the headlights and we made a dash for freedom by plunging into the Lubale. All six of us escaped, though we heard the bullets whistling around us. Five others were taken out of the second vehicle. One of them escaped when the soldiers' guns failed to discharge." Mwapezo saw the Lord's hand in his preserva-

tion, and wanted to surrender his life to Him.

Sunday another chief took a stand for Christ. His face radiated a newfound joy, as he brought us gifts of a coconut and eggs. Just before we left he requested a particular song to be sung in commemoration of the many who had died in his village in recent months (they had been killed by witchcraft).

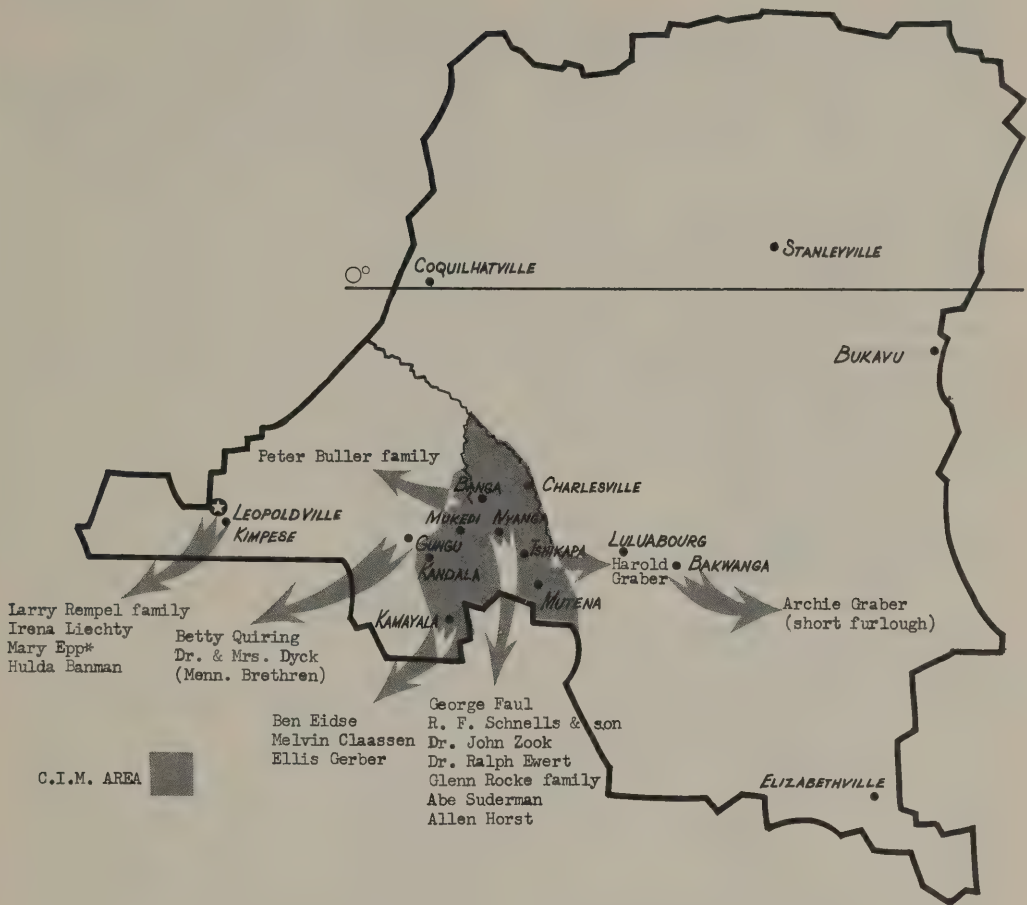
In our 108 services to date (July, 1961) 233 inquirers have come for salvation, including 16 chiefs; and 14 backsliders have rededicated their lives. A number of others have been counselled regarding various problems. We are committing all of them to the Lord. Rejoice!

Archie D. Graber, Bakwanga reports that only drastic measures taken immediately can stave off a famine worse than the one which last year killed thousands of Baluba refugees in the Bakwanga area. Hundreds of migrants arriving daily; cannot conceivably be fed by the harvests of those who have been newly settled. The U.N. ships food to a rail center but there is no means of transporting it from there to the famine ridden areas. Pray!

Cyrille Adoula was approved by Parliament on August 3 as Prime Minister of the Congolese Central Government. This post was formerly held by Patrice Lumumba. Mr. Adoula received much of his early political education from counselors of the Belgian anti-clerical Socialist Party and emerged from the pre-independence Congo Labor Union movement. He is a political neutral, because of his innate tact, and reportedly enjoys personal popularity with a wider range of political groups than any other Congolese now on the scene.

The **Annual Conference** of the CIM (now the Evangelical Mennonite Church of Congo) met August 2-6 at Kamayala. The report has not yet arrived. Lulua delegates from the Tshikapa-Mutena region did not feel it safe to travel through other areas to reach Kamayala. However, they have invited church representatives from all other CIM tribal groups to meet

Location of C.I.M. Missionaries in Congo



with them at Tshikapa on August 12, as an initial move toward positively bridging tribal differences on the church level.

Protracted tribal conflict has forced **Pastor Kazadi Matthew** out of the Charlesville area. He relocated, with other Baluba refugees, at Bakwanga, capital of the Baluba fatherland. A Missionary Aviation Fellowship plane made it possible for him to attend the Annual Conference.

Three CIM African couples, **Mr. and Mrs. Ilunga Maurice**, **Mr. and Mrs. Mbua-lunga Theodore** and **Mr. and Mrs. Ilunga Robert** are making plans for study in America. The CIM is sponsoring their study as a part of a concerted effort to

train qualified Congolese church and school leadership. The three men are graduates of our Mission Teacher Training School, are fully recognized as teachers by the Congo government, and after study here plan to take key roles in our Congo Christian Education Program. They will study at Freeman Junior College, Freeman, South Dakota. Missionary Tina Quiring has been assigned to help them in problems of language and orientation.

Hulda Banman, R.N., left on August 8 to teach nursing education at the Evangelical Medical Institute at Kimpese (near Leopoldville). The I.M.E. spon-

sored by five mission bodies, is the largest Protestant medical training center in the Congo and operates the nation's largest orthopedic hospital.

Beverly Ann and Betty Jean Rempel accompanied Miss Banman for a happy reunion with their parents, the Lawrence Rempels, who have been working in Leopoldville at LECO, (Congo's Protestant Publishing House) since November, 1960. The Rempels will continue their service at LECO.

Ellis Gerber sailed August 8 on the *Lukuga* of the Belgian Lines, to take up village evangelism and school work in the Kamayala area.

Dr. Ralph Ewert and Melvin Claassen are scheduled to sail August 22 on the *Lindi*, taking with them two 1-ton Ford Pick-ups for the work in Congo. Dr. Ewert will assist Dr. John Zook at Nyanga and Mel Claassen will help the villagers in agricultural work.

Rev. and Mrs. Peter Buller and family have taken up residence at Mukedi station. They are the first couple to return to the CIM field.

The International School at the American Baptist Foreign Mission Society Headquarters in Leopoldville expects 50 students on opening date in September. The student body will primarily be missionary children but the school is open to anyone knowing English well. CIM has been asked to supply a teacher and needs a couple to serve as houseparents for our missionaries' children who will be attending there.

The Glenn Rocke family is tentatively planning to return to the Congo in September. Glenn will direct the pastoral training school (Institut Biblique) at Nyanga.

Rev. and Mrs. Russell Schnell and Rusty are scheduled to leave by air September 12 for Congo. Mr. and Mrs. Schnell will go to Nyanga station and Rusty will remain in Leopoldville for school. Russell will teach in the secondary school and handle field administrative work.

James Bertsche, Dr. Merle Schwartz, Loyal Schmidt, Earl Roth, Archie Graber, Elmer Dick, Melvin Loewen and Charles Sprunger have recently arrived in the States after completing periods up to a year in the Congo, separated from their families. Our readers rejoice with them in their reunion with loved ones.

Walter Sawatzky, former teacher at the missionary children's school at Kajiji was killed near Bonners Ferry, Idaho on June 29 in a head-on collision. Our CIM family and constituency will want to remember Mrs. Sawatzky and her 2 children during this time of bereavement.

Miss Donna Yoder, C.I.M. office secretary since 1958, has resigned to accept a position with CROP (Christian Rural Overseas Program). Donna has worked hard and carried a heavy load. We'll be missing her.

Missionaries on the Field

*B. P. 123
Leopoldville
Republic of Congo*

Miss Mary Epp
Miss Irena Liechty
Miss Betty Quiring
Mr. and Mrs. Lawrence Rempel

*Congo Inland Mission
Nyanga via Tshikapa via Leopoldville
Republic of Congo
Rev. and Mrs. Russell F. Schnell
Dr. John Zook
Dr. Ralph Ewert
Abe Suderman
Allen Horst
George Faul*

*Congo Inland Mission
Tshikapa via Leopoldville
Republic of Congo
Rev. Harold Graber*

*Congo Inland Mission
Kamayala via Kikwit via Kahemba
Republic of Congo
Rev. Ben Eidse
Rev. Ellis Gerber
Mr. Melvin Claassen*

*I. M. E.
Kimpese via Leopoldville
Republic of Congo
Miss Hulda Banman, R. N.*

*Congo Inland Mission
Mukedi via Gungu, Kikwit
Republic of Congo
Rev. and Mrs. Peter Buller*

Addresses of Missionaries

in the Homeland

Mr. and Mrs. Harvey Barkman
Box 1416
Steinbach, Manitoba

Rev. and Mrs. James E. Bertsche
c/o Rev. H. E. Bertsche
Archbold, Ohio

Miss Erma Birky
33 South Parkwood
Pasadena, California

Rev. and Mrs. Robert Bontrager
251 West Hively Avenue
Elkhart, Indiana

Rev. and Mrs. Loyd Brown
874 Poseyville Road
Midland, Michigan

Mrs. Melvin Claassen
Mountain Lake
Minnesota

Rev. and Mrs. Elmer J. Dick
R 2, Box 37-B
Mountain Lake, Minnesota

Dr. and Mrs. James G. Diller
Apt. D-13, 4072 Fulton Road
Cleveland 9, Ohio

Miss Sarah Dyck
Box 36
Yarrow, B. C.

Rev. and Mrs. Sam. Ediger
5215 N.E. 23rd Avenue
Portland 11, Oregon

Mrs. Ben F. Eidse
Steinbach
Manitoba

Rev. and Mrs. Frank J. Enns
Box 131, 312 S. Pine Street
Inman, Kansas

Rev. and Mrs. Samuel Entz
619 S. E. 3rd
Newton, Kansas

Mrs. Ralph Ewert
Mountain Lake
Minnesota

Mrs. George Faul
48 Hope Street
Reedley, California

Miss Aganetha Friesen
Jansen
Nebraska

Miss Lena Friesen
1902 Lincoln Avenue
York, Nebraska

Miss Sara Friesen
Jansen
Nebraska

Miss Margaret Friesen
38544 Old Yale Road, R 2
Abbotsford, B. C.

Rev. and Mrs. Peter Falk
3003 Benham Avenue
Elkhart, Indiana

Mrs. Ellis Gerber
Box 161
Mountain Lake, Minn.

Rev. and Mrs. A. D. Graber
825 Cottage Avenue
Fort Wayne, Indiana

Mrs. Harold Graber
803-6th Ave., S. E.
Austin, Minnesota

Miss Frieda Guengerich
Box 4
Deer Creek, Illinois

Rev. and Mrs. Waldo Harder
1515 S. 10th
Omaha 8, Nebraska

Mr. and Mrs. Harold Harms
1004 Hayter St.
Dallas, Oregon

Miss Mary Hiebert
Bethesda Hospital
Steinbach, Manitoba

Dr. and Mrs. Henry Hildebrand
Box 1408
Steinbach, Manitoba

Rev. and Mrs. John B. Jantzen
Taylor University
Upland, Indiana

Rev. and Mrs. Arthur B. Janz
Steinbach
Manitoba

Rev. and Mrs. Levi Keidel
Box 266
Flanagan, Illinois

Miss Anna V. Liechty
R 1, Box 134
Berne, Indiana

Mr. and Mrs. Melvin J. Loewen
Box 259
Mountain Lake, Minnesota

Miss Agnes Lutke
Dalmeny
Sask.

Rev. & Mrs. Rudolph C. Martens
Box 17
Fairview, Michigan

Miss Bertha Miller
c/o Wm. B. Marshall, Jr., D. C.
6399 Sylvania-Petersburg Road
Ottawa Lake, Michigan

Rev. and Mrs. George B. Neufeld
251 W. Hively Avenue
Elkhart, Indiana

Miss Anna Quiring
Box 105
Mountain Lake, Minn.

Miss Tina Quiring
Box 105
Mountain Lake, Minn.

Mr. and Mrs. Arnold Regier
Mountain Lake, Minnesota

Mr. and Mrs. Elmer Regier
RR 4
Goshen, Indiana

Miss Amanda Reimer, R. N.
760 Broadway Ave.
Winnipeg 10, Manitoba

Rev. and Mrs. Glenn Rocke
Groveland
Illinois

Rev. and Mrs. Earl Roth
2436 S. Hill Street
Albany, Oregon

Miss Fanny Schmallenberger
100 Maple
Morton, Illinois

Rev. and Mrs. Loyal Schmidt
Grace Children's Home
Henderson, Nebraska

Miss Sue Schmidt
1035 W. 11th
Vancouver 9, B. C.

Dr. and Mrs. Merle H. Schwartz
208 N. Main
Normal, Illinois

Miss Lodema Short
406 Brussel St.
Archbold, Ohio

Miss Lois Slagle
Pioneer
Ohio

Rev. and Mrs. Richard Steiner
RFD 1
Bluffton, Ohio

Rev. & Mrs. Charles E. Sprunger
253 S. Hively Avenue
Elkhart, Indiana

Miss Kornelia Unrau
901 Uglow
Dallas, Oregon

Miss Selma Unruh
310 N. Lincoln
Hillsboro, Kansas

Rev. and Mrs. Allan Weibe
2353 S. 8th St.
Omaha 8, Nebraska

Mrs. John Zook
2503 N. E. Skidmore
Portland 11, Oregon

Change of address:
Rev. and Mrs. John P. Barkman
3765 East Nevada
Fresno, California

Omitted from list of former
Missionaries in last issue
Mrs. Max (Ruth) Grütter
"Fors"
Chur, Switzerland

Congo Bible Woman Writes Gladys Buller

BIBLE

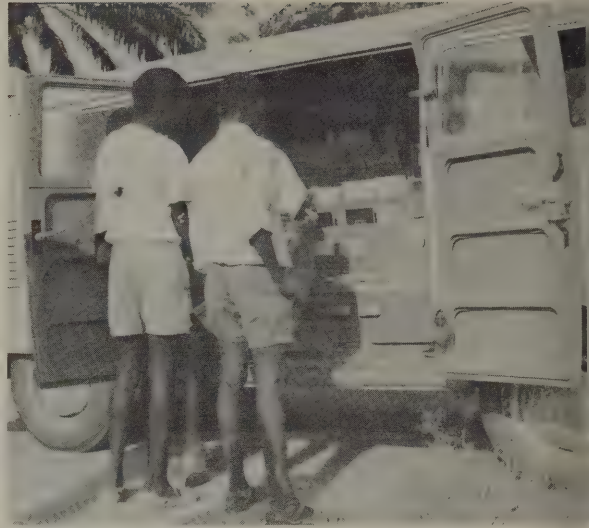
Tells of War Terror, Beatings

Our beloved mother, Kin'a James:

Greetings in the name of Jesus, Our Lord and Saviour. How are you? Today I am very happy to visit with you in writing and I want to tell you about the work of God among the Akongo.

In July and August we were in war. Oh! Mama! We did not sleep! Fear! The men of all villages, night and day, went out to guard the village for fear that the enemy would enter and kill the people. We, the teachers in the Akongo went to be near our own people in order that if we should die, we would die with our relatives. Oh! It was terrible! While we were gone the Akongo met and said, "Mbambi Daniel (my husband) and his wife have polluted our village. What shall we do with them?" Some said, "Let us burn down their house, so that when they see their things have burned, they will be angry and will not return." Chief Malanga sent someone at night to burn the house. When the Christians saw this, they said, "Let us build them another house." So they built another house and in the month of September we returned to do our work as we had done before. We arrived at the village and the Christians were very happy; others, oh, they were very angry!

We began our work happily. In November we went to Lukaka to meet with the women (a regional women's conference). When the meeting was over, I returned to Malanga. In December 7 and 8, I and the women of Ilolo, Malanga and Kalulu went to Kidiata to meet with the other women. On the 9th the people of Malanga said, "Mbambi Daniel made noise in the night; he has to pay a fine." But he had not made noise; he had killed a rat in the night. They said, "We have a law saying, If a person or animal comes into the house at night, you cannot kill it." They said, "You have polluted this village with the Word of God and you want to make noise at night." The chief said, "You, my people, catch Mbambi Daniel and his wife, tie them up and beat them as much as you like, and if they die, it doesn't matter." Oh! Mama Kin'a James, if you had been here, you would have



cried. They beat us severely. When the Christians saw this they sent a man saying, "Go to Nyanga and call the people; if not, the Akongo will kill the teacher." Chief Malanga said, "I want the teacher to die, and his wife also."

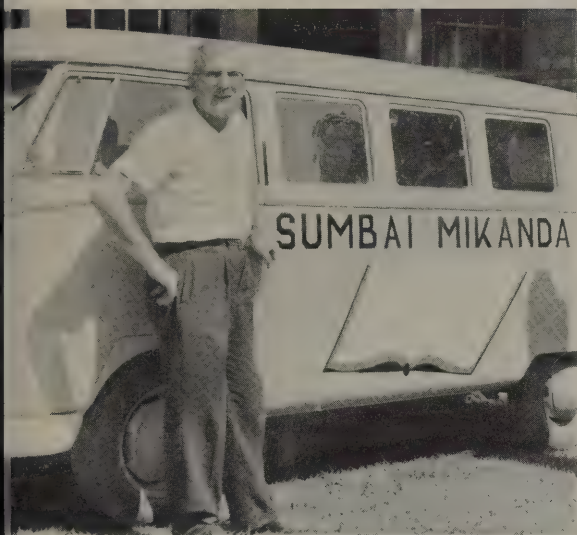
The men from Nyanga came in a car, they talked it over, and decided that it wasn't good to stay. The Christians said, "Go, Daniel, if we have truly believed in God we shall be as one. But if we have only believed in a man, we will tire of it soon." Now it is well at Malanga. The Christians are strong; the women are meeting regularly. We have three women who are church members and 7 are soon to be baptized. I ask you to, please, remember them in prayer.

Now we are on the station (Nyanga). I am teaching a class of Christians' children. They are learning the things of the Bible. I also teach in the Sunday school. It is well here. The missionaries are well and the students are learning well. There is a conference of pastors here now.

God be with you all. Phil. 1:3-8.

Koloma Esther Daniel

VANS KEEP BUSY



Deeper Perspective—continued from page 3

Probable Causes

Reciprocal tribal suspicion and agitation had made inevitable the exodus of the Baluba tribe to their fatherland, the area surrounding the city of Bakwanga, 300 miles east. The climate of fear under which they had been forced to live for so many months; the long trek fraught with hardship before them; empty store-shelves or poverty making it impossible to secure necessary provisions; and the continued absence of the missionary to make use of his possessions; these were doubtlessly contributing factors. Destroying what they leave behind follows ancient tribal custom. The local tribe, agitating against the Baluba, doubtlessly had their hand in the looting.

Kazadi, Graber Report

Pastor Kazadi Matthew has arrived safely at Bakwanga and reported to missionary Archie Graber. He said that local tribal leaders drove him and the two other pastors from their homes, and then villagers moved in to loot. The pastors escaped with what little they could carry.

Archie writes in the same letter, "Last night we heard of new Baluba refugees arriving from the Lusambo area. I loaded three cases of powdered milk and went to see if conditions were as bad as we were told. We counted over 500 migrants on foot in 35 miles. Some were complete-

The Gospel of Jesus Christ is kept moving on the wheels of two Volkswagen minibusses converted to serve as bookmobiles.

Ben Eidse at Kamayala operates one which doubles as an itinerant vehicle, for his village evangelism work. Sales reportedly are running high. A van is to be purchased for Nyanga area soon.

Archie Graber supervises the operation of a bookstore and bookmobile in South Kasai. He recently chartered a plane to transport his order of 5½ tons of Bibles, Gospels and literature. He writes, "I can't keep stocked with Bibles. Never in my 30 years in Congo have I seen people so hungry for the Word of God. In 1931 Chief Ilolo's people wanted my skull for medicine. He came to see me the other day, and I gave him a Bible. I saw him in church today. Praise God the Gospel has not lost its power!"

ly exhausted. There were many graves along the road. One large woman's body had been left unburied. A family of five small orphans—the oldest about 10—was in the advanced stages of malnutrition, and will die soon unless helped. It's just hard to believe the things we saw."

Heartbreak, Yet Victory

Dr. John Zook writes, "Charlesville Station was a cluttered mess. The mental and soul turmoil were tremendous. Mother Naomi was weeping, trying to console me. Mother Alene was crying when she came to me, as was the hospital evangelist Nkole Samuele. Chief Ndombi wept tears when we stopped at his house to say goodbye. As I walked down the station path I read several song titles on pages torn rudely from a hymn book. "I Need Jesus." "Victory." "Anywhere With Jesus." "Blessed Assurance." Each of them became a prayer and a promise that brought peace and assurance."

Here are people in the direst of human straits. Here is love pressed into the crux of severest testing. God is asking us, for the moment, to forego the "thank you's." He is asking us to demonstrate love that keeps right on flowing, even when the thank you's stop. This is the kind of love that makes angels catch their breath—that is motivated by God's heartbeat—that only He rewards. What kind is *your* love?

C.I.M.'s Fifty Years' Album

Part Three

A missionary granddaughter writes of

D.N. Claudon

His vision helped launch the Congo In-
land Mission

by MARIE DILLER BROWN



How did the Congo Inland Mission begin? Who were some of the men behind this venture? One of these men, the first secretary-treasurer of the CIM board, was David Nicholas Claudon.

David, who was born March 30, 1867, in Livingston County, Illinois, was just a little boy when his parents, Joseph and Mary Mosiman Claudon, moved to north of Gridley, Illinois. He spent almost sixty years in that area, pioneering in several important endeavors of the Defenseless

Mennonite Church (now known as the Evangelical Mennonite Church.)

David had a happy boyhood. His parents came from an Amish background but now followed Bishop Henty Egly's teachings and had accepted Christ as their personal Saviour. They attended the Salem Mennonite Church at Gridley.

Accepts Christ

David taught school in Nebraska and Illinois during several winters and worked in the grain elevator near home in the

summers. Having accepted the Lord Jesus Christ when young, he wanted to please God more than anything else in his life. This desire led him to look for a wife with similar attitudes. Such a one, as can be expected, was found in the church. Her name was Kathryn Egly of Geneva, Indiana.

David and Kathryn lived in the Gridley area of central Illinois. Here their children were born—Joseph, Esther (Mrs. Oliver Lugibill), Marie (Mrs. Clarence Diller), Naomi (Mrs. Elmer Vercler), Jesse, Adah (Mrs. Ray Block), and Lois (Mrs. Albert Morehead). They also reared an orphan, Louella Zook, by name.

A Christian Home

Each morning there were family devotions before any member of the family would leave for school or work. Bible reading always came first. David especially loved the Psalms. The children came to love the Word of God too. Evenings found David Claudon singing the old songs with his family, or maybe sight-reading new songs from the newest hymnal. All the children were very musical. To encourage cultural interests he bought a phonograph on which he played recordings such as "Open the Gates of the Temple"—an opportunity few families had in those days.

He took his family to hear such artists as Madame Schumann Heink. He paid tuition for his children to attend high school at Chenoa and later for several to go to college. But he also took his family the seven miles by horse and buggy to prayer meeting each week besides driving twice on Sunday when roads permitted. When roads were impassible, the family attended the Central Conference Church in Meadows.

Helps Organize Homes

To David and Kathryn their spiritual lives were more important than anything else. For this reason they were always very active in the church and had an unusual family life. He also helped organize the Salem Children's Home at Flanagan, Illinois, and the Old People's Home at Meadows. Besides his many church duties he ran the lumber yard in Meadows.

D. N. Claudon and five other trustees signed the original deed to the Salem Church in 1898. He was a deacon in the church for years. Before the days of Sunday school he and Rev. C. R. Egle con-

ducted German classes to help the children learn to read and write and understand the Bible. He became the second Sunday school superintendent at Gridley. In those days there were no musical instruments in the church so singing classes were held to teach new hymns in all four parts. Mr. Claudon taught these classes for years.¹

He was first to serve as the secretary-treasurer of the Congo Inland Mission, which he served from 1910-1926. His tasks included "setting up the procedure for processing candidates, expediting missionaries to the field and looking after all the necessary official business and correspondence for a pioneer foreign mission board."²

Financial Testings

During the busiest part of their lives, God permitted the Claudons to be tried by financial difficulties. As another who was sorely tested said, "But he knoweth the way that I take; when he hath tried me, I shall come forth as gold." (Job 23: 10) The testings revealed their true faith and implicit trust in God.

The Claudons moved to Valparaiso, Indiana, in the spring of 1927. There Mr. Claudon had a Men's Bible class which he taught each week. Music was still a part of their lives. When visiting a shut-in, Mr. Claudon would sing before leaving. At home the Claudons listened to fine religious musical programs on the radio.

In the beginning of 1947 he wrote "My Wish for 1947" in which he poured out his heart to the Lord for guidance and help in the unknown year ahead. It was that summer that he accidentally scalded himself in a bathtub and died from burns six weeks later on July 7. While visiting with a grandson prior to his death, he said, "A person must not wait to know God until he is on his deathbed, for he may be too sick to readily and intelligently call upon the Lord. Accept Jesus while you are young and well and live for Him. Then you will be ready to meet God at any time." Even on his deathbed he was concerned that others find Christ.

Mrs. Claudon lived on at Valparaiso until 1952 when she went to stay with her daughters in Bluffton, Ohio. She was a constant witness for Christ also, and for missions. She died September 1, 1956 at Bluffton, Ohio.

1. Litwiller, Ruth and Gerig, Viola, *History of the Salem Evangelical Mennonite Church*, pp. 8-12.
2. "Mrs. D. N. Claudon," *Congo Missionary Messenger*, Jan.-March 1957, p. 14.

CONGO INLAND MISSION



Missionaries attending the Jubilee Celebration

Celebrates Its Fif



Approximately 600 people attended the celebration of the fiftieth anniversary of Congo Inland Mission in Gridley, Illinois, on April 23. Fifty-six of the Congo missionaries were present for the occasion.

The anniversary service featured a portrayal of the beginnings of the Congo Inland Mission in a skit prepared by Missionaries Fannie Schmallenberger and Frieda Guengerich.

Greetings from the Congo church were delivered by missionaries who had returned from the Congo several days before the meeting. Vernon J. Sprunger had been told by African Christians, "Be sure to tell them to pray as never before . . . send the missionaries back . . . we need them."



eth Anniversary

Allan Wiebe quoted Kazadi Matthew, Congolese pastor: "The church of Jesus Christ is a reality in the Congo. We need each other." Robert Bontrager reported on the work of LECO, a large production center of Christian literature. About relief work in the Bakwanga area Archie Graber and Glenn Rocke said, "We saw faith alive in the midst of suffering."

Special tribute was paid to missionaries present who had served more than thirty years in the Congo: Irma Birky, Agnes Sprunger, Bertha Miller, Mr. and Mrs. Frank Enns, Mr. and Mrs. Russell Schnell, and Vernon J. Sprunger.

H. A. Driver traced some of the early developments of the C. I. M. and those in the past ten years in which he served

as executive secretary of the board.

On April 24-25 Lotus Troyer, president of the board, directed a seminar on "Africa Today." Administrative modifications were drawn up in an effort to keep policy and action closely coordinated with current fluid conditions in Congo. It was decided to place emphasis upon flexible administrative procedure, training of Church and Christian School leadership, Christian Education and Self Help (agriculture, manual arts, home economics) programs.

Missionaries rededicated themselves to Christ to make any adjustments and sacrifices necessary in order that His cause be carried forward in Congo.

WHERE FIRES FIRST GLIMMERED

CHARLESVILLE

by Harold Graber

The primary purpose of any mission program is to establish the Church of the Lord Jesus Christ. The educational and medical work are of vital help toward fulfilling this purpose, but the heart beat of a missionary program is its evangelism.

The organized church had its beginning at Charlesville in 1911 when the Haighs, pioneer missionaries, and a few Christians from a neighboring mission arrived there to begin the work of C.I.M. At this time a boy was working on a riverboat between Leopoldville and Port Franqui as a house-boy for the captain. This young man, Kafuna Josue, was to be used of God to help establish the Church in our Charlesville area. He became the first C.I.M. outstation evangelist and later our first deacon. He was a soft spoken man who never came to be known as an "outstanding" leader.

Bush Soul Winner

Kafuna was called of God to work in the out-of-the-way places . . . out in the "bush" where many others would not work. He was a personal worker. Heaven alone will reveal the fruit of his labors. It was deacon Kafuna whom God used to win Pastor Kazadi Matthew and later to influence him in giving himself to the ministry. Kafuna has been actively engaged in our outstation work from the early beginning at Charlesville until four years ago when he retired. However, he continues his work of personal witnessing to the present time.

First Pastors

Luaba Isaac, one of the first two people baptized at Charlesville, and Ngalula Joseph became our first two pastors. God blessed and caused the church to grow despite great difficulties. The evangelists



"Fill 'er up' "

in the early years were subject to suffering as they opened new areas and new villages. Through their suffering the church was born and grew.

Nsongamadi Joseph and his wife Ngalula Naomi were pioneer evangelists chosen of God to help open new areas to the Gospel. They went together with missionaries to open Nyanga and Mukedi and later helped in bringing the Gospel to the Bashilele tribe who are still today one of the most primitive tribes in our C.I.M. field. Nsongamadi completed his ministry back at "homebase" . . . Charlesville.

Loyal to Jesus

When he was unable to continue his work in the villages because of cancer on his leg, he and his wife began an evangelistic ministry among the patients at the Charlesville hospital. Nsongamadi ministered there until his death in 1957. He was a dedicated soul winner. Ngalula still serves the Lord with joy and fervor in the hospital, in the girl's school, in Sunday school teaching, and with the Bible women's ministry.

Living Foundation Stones

Space does not permit us to delve into the lives of each of those "living stones" whom God has used in the building of the Church at Charlesville. We have all come to know and love Kazadi Matthew because of his faithful and effective ministry throughout the years. He is being used of God even today and his influence has not been confined only to the C.I.M. area but has reached into various parts of the Congo. Throughout the years missionaries have looked to Kazadi as a confidant and one whose judgment could be relied upon.

There are men like deacon Ntambue Paul who have for over 30 years been carrying on a teaching ministry. God has truly given him the spiritual gift of teaching and thus enabled him to bless many young people's lives as they prepare themselves for the ministry in the Bible school at Charlesville. Tshibangu Isaac and Badibanga Apollo also have served in the church as spiritual leaders for over 30 years.

Evangelists Unsung Heroes

Many of the outstanding evangelists have served for ten, twenty, or more years in distant unheard of villages. They have helped establish and nurture the church in those out-of-the-way places. These, together with deacons and pastors, have served with one objective—bringing the message of salvation in Christ to their own people. It is wonderful to look back over the years and see how God has called each one in his time and guided in building stone upon stone in the building up of a spiritual house. (I Peter 2:5).

Many of these are nearing the end of their ministry, but the Lord continues to call and has already chosen young men to follow in the footsteps of these saints of God. Such men as Pastor Kuamba

Charles, pastor Kamba Jean, Tshibuabua Micheal, Ilunga Maurice, to name only a few, have shown themselves to be men of vision and dedication and are already actively engaged in the ministry of the church and if Jesus tarries, they have years of service ahead.

Women A Mighty Force

We must mention some of our Bible women who have made a great contribution to the work at Charlesville. Some have served together with their husbands; others have served alone. Each has had an important part in ministering to the women of Congo.

"One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours." John 4:37, 38. We today enter in upon the labours of these who have gone before us. As we see how God has used these lives, it challenges us to give ourselves anew to the task of building the Church. The Church is an influence, a bulwark today, amid the confusion that reigns in the Congo. God will continue to do great things through His Church in Congo if we today commit ourselves to the task as did those who have laboured before us.

Bride Mbuyi Anna with father, Kazadi Matthew



Pastor Kuamba Charles teaching in Bible School



DARK JEWELS IN DIAMOND

KALAMBA-MUTENA

by George Neufeld

Rev. and Mrs. L. B. Haigh left for the Congo in 1911 to investigate and choose a field of labor for the Congo Inland Mission. The Board suggested that they explore the field presented by Dr. Sheppard of the Presbyterian Mission. Upon arrival at Luebo they proceeded toward the south and west to choose a site for the new work. Through the leading of the Lord, four natives had come from that area a few days earlier, and now served as guides to direct them to the large village of Kalamba. They traveled southward about two hundred miles to this capital of the Lulua country. Everywhere chiefs begged them to send teachers.

It is interesting to note that before their arrival, Chief Kalamba had not permitted any traders or government agents to enter his district. Yet when the missionaries came, they found a wide-open door. This open door together with the recommendation of the Presbyterian missionary Dr. Morrison that a station be established there, were the deciding factors. The Presbyterian Mission had already made great progress in writing the Tshiluba language. This would be of inestimable value since it was the same language that was used by Kalamba and his Lulua tribe.

Hundreds Attend Meetings

Upon their return to Luebo, Rev. Haigh sent his recommendation to the Board. Rev. A. J. Stevenson was sent to the field to help with the final decision. In the meantime the Haighs had returned to Kalamba and had begun active mission work. This was in February of 1912. A native teacher from Luebo had started a small school for which Mrs. Haigh now took responsibility. It grew in a short time from fifty pupils to over a hundred. Their Sunday services drew about two hundred people while weekly meetings were attended by as many as 60 people. Thus began the work among the Lulua people centered at Kalamba village.

The location of Kalamba Station made it easy to reach other tribes. A station report in 1940 shows that there were 11 tribes represented among the boys and girls in station classes. This tribal situation has constantly been a challenge and often a problem as will be shown later. The work progressed rapidly, due largely to the faithful Africans who implemented it.

A station report in 1931 listed one pastor and two deacons as active African church leaders. In 1915 the first was sent from Kalamba to the Batshoko tribe. Due to their limited education, these first teachers would teach for a month and then return to the station to continue their study for three months until they themselves had finished the school course then offered.

Early Soul Winners

In 1929 the first teacher was sent to the Badinga people who were still considered cannibals. Though history does not record the names of these first evangelists, it is known that Kleinboy Ventor was among the first who introduced them to the Gospel. From the south, even into Angola, he brought his converts to Kalamba for baptism. This work began about 1927. He was first a teacher-evangelist and later an outstation supervisor. He left the Congo Inland Mission in the early fifties to join the Catholic Church but later asked to be reinstated. He passed away in 1959.

Lukengu Joseph, the intelligent, aggressive son of Chief Kalamba, was the first ordained Assistant Pastor. Kalafanda Zacharias and another son of the chief, Mandu Paul, were installed as deacons. Because these men were from the Lulua tribe, extension of the work among other tribes was hindered.

Crucial Problems

Several years later this and other factors made it necessary to relieve the two sons of Chief Kalamba of their responsibilities. This did not solve the difficulty. The government was asked to have the village moved, but refused. The station was finally relocated in 1947, and named "Mutena." Mandu Paul was later reinstated and served as outstation teacher-evangelist until his retirement last year.

COUNTRY

Kalafanda Zacharias, also a Lulua, was perhaps less conscious of tribal ties than many of the other leaders. He carried his responsibility in the church very ably and was an encouragement to the evangelists who worked in the villages under his supervision. He was installed as Assistant Pastor. He often visited the prison at Tshikapa where he did much personal work. Illness forced him out of the work. He passed away in 1955.

Tribal Fighting

Installed with Kalafanda Zacharias was Kadima Isaac of the Baluba tribe. He came up from the ranks of the out-station teachers to become a supervisor and eventually Assistant Pastor. He was a forceful administrator and carried his responsibility well. He was transferred to the Charlesville section in 1958 and carried on until the tribal fighting forced him to leave his village and go to reside among his own people where he is active at the present time.

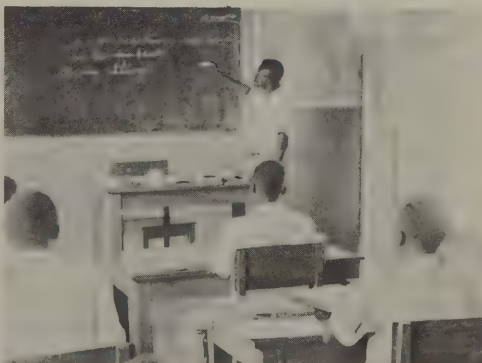
In the late thirties efforts were made to establish a station among the Batshoko people at Holesa. Diamond mining in the area forced the abandonment of this work. However it produced Mundeke David of the Lunda peoples, a tribe closely related to the Batshoko. He gave much assistance to missionary Omar Sutton at the Holesa site and was left there to carry on the work. Later he also was installed as Assistant Pastor. His relation to the Batshoko tribe enabled him to do much successful work in the capacity of school supervisor and pastor.

Late in the forties he asked to be relieved of his responsibilities. He was killed in the tribal fighting of 1960.

Muabilai Barnabas, also a son of Chief Kalamba, has the record of longest uninterrupted service for the mission.

Continued on page 22

1. Industrial Arts School, Mutena
2. African nurse with patient
3. Sunday at Tshikapa
4. Pastor Emile teaching Bible institute class





Tshikapa

by Allan Wiebe

TSHIKAPA, a diamond mining center, is located where the clear waters of the Tshikapa tributary join the red and muddy Kasai River in the south-central Congo. Here are Territorial government offices. Charlesville station is 100 miles due north and Mutena some 55 miles southeast.

When Rev. and Mrs. Archie D. Graber, who had served in the Charlesville area since 1931, returned to America in 1946 for their third furlough, they were hoping and praying that upon their return to the field they would be given the assignment to open a new station in the Tshikapa area. Their return was delayed when Mrs. Graber became ill and later passed away in America.

Negotiations Begin

Before Rev. Graber returned to Congo by himself in the early summer of 1948, the legal representative of the Congo Inland Mission had already made application to the Belgian Congo government for a concession of ground across the river from the Forminiere Diamond Company at Tshikapa. This first site was refused. The following 20 months proved to be a time of serious testing of patience, hope and faith.

Rev. Graber's report at the December, 1949 Field Conference summarizes the frustrations which were faced:

July 26, 1948, Brother Elmer Dick and I looked around for the second site for a concession. A location was found but we thought it better to investigate further before making final decision.

August 12, Brother Glenn Rocke and I found the present site which is a very good location.

October 14, I asked the Administrator about the concession papers. He replied that there was no news but we should hear any time now.

November 19, I staked off the road which leads to the concession from the State road, a distance of nearly two miles.

December 21, 1948, the Administrator said that there was no word but that we should have word any day, for he knew of nothing holding up the papers.

March 19, 1949, There is word from the Provincial capital that there is not enough land for the natives to make their fields, so they cannot grant us the 16 hectares (40 acres) for which we had asked.

April 25, Rev. J. Ohrneman, the Congo Protestant legal representative, arrived from Leopoldville. After a few days, Rev. F. J. Enns, Rev. Ohrneman and I called on the Governor of the province. He suggested that we cut the size of the concession in half, and at a later date we could ask for more.

June 20, The local Administrator asked that we re-measure the concession again since it had been reduced to 8 hectares.

September 9, I again went to the Administrator, and he said that there was no word. I asked him if we could plant trees as this was the time to plant them. He gave me permission to do so.

October 28, He again said we could plant trees but could not start building. He thought the papers would be here very soon.

Late November, Rev. V. J. Sprunger, our present legal representative, received a letter from the Governor of the province which was written November 14. We may cut wood and lumber free of charge for the building proposed at the Tshikapa station. For this we are grateful.

Finally, in March of 1950, the acceptance papers were received. Rev. Graber immediately moved on the ground and began clearing the 8 hectares. In retrospect, the delay can be considered a blessing in disguise. Rev. Graber spent much time in evangelistic work during the months of waiting. Many chapels were built

and dedicated to the Lord. The growth and rapid maturation of the Tshikapa regional work was due to the ground work done by Graber before actual building of the station was begun.

Singers Pave the Way

The Tshikapa mining center church, formed around a "choir" of earnest Christians employed by the diamond company, proved to be the most notable of the regional centers. "It blasted the city wide open for God," observed one missionary. In the heart of the native camps, a burned-brick church building with a brown stained shingle roof was dedicated late in 1950. In the years since it has been a veritable lighthouse in the city.

After a dwelling and chapel of temporary materials were built on the new concession, a fine new brick four-room dispensary was erected with funds given by the Peter Rupp family of Archbold, Ohio, in memory of Mrs. Rupp and daughter. This building was dedicated in July of 1951. In the meantime Rev. Graber had married Miss Irma Beitler, a missionary nurse of Charlesville station. Under her capable direction the medical work grew steadily in its service and testimony to the thousands of Congolese of this heavily populated area.

Education proved an effective avenue for evangelization from the earliest beginnings of Tshikapa station and its outposts. From a mere hundred or so boys and girls in 1950 the number grew to almost 2,000, studying in a dozen regional centers, scores of smaller rural schools and at the large station primary school. Allan Wiebes came to join the Grabers in October of 1951 and headed this work. The large eight classroom brick building was constructed on the station and dedicated in July 1953.

Establish Pastoral Training School

Tshikapa station is best noted for its Central Bible Institute which opened in January 1953. The Waldo Harders had come a few months earlier to direct the school. The school's purpose is to train pastors, overseers, and deacons for the church in Congo. The three-year course was designed specifically for more mature and experienced Christian workers. Two classes have graduated to date and the third group should finish its course of study in 1962. (A class completes all three years before a new group enters.)

A beautiful L-shaped brick structure was dedicated in 1956 and its facilities have been a real asset in fulfilling the aims and goals of the Institute. Three

dormitory units were built, and housed the first group of students with their families and an additional 8 smaller units were constructed when the second group arrived. Miss Fanny Schmallenberger was transferred from the Mutena station to teach full time in the training school. Graduates of the Institute are proving leaders of the church in the new disturbed Congo.

Soul Winning, Edification, Central

Rev. Graber, founder of Tshikapa station, repeatedly emphasized the need of an evangelistic fervor in all the station functions. Yearly evangelistic meetings were scheduled on the station and in the outlying areas. They proved to be of inestimable value for the spiritual life of the church and the schools. Sunday schools were organized early in the history of the station and in the succeeding years became an integral part of the Christian education program of the church and mission.

The latest addition to the growing number of buildings on Tshikapa station proper is the attractive church sanctuary dedicated in August 1959. Today the bell in the tower of this brick structure is inviting men and women, boys and girls to worship God who sent Jesus, the Saviour of the world, and the answer to all of men's needs and problems. Thousands in the Tshikapa area continue to heed its invitation. These thousands continue to worship.



BULLETIN

Three Congolese couples arrived in U.S. August 25 to begin studies at Freeman Junior College, Freeman, South Dakota.

Archie Graber arrived at Toledo, Ohio, airport on August 30.

Mary Epp sails on Sept. 6 for M.C.C. at Leopoldville.

Schnell and Rocke families fly to Congo Pan-Am on Sept. 12.

Field writes of tentative plans to reopen Kajiji missionary children's school in September 1962.



Mudiandambo Samuele, Pastors Mayamba Jean and Muadiulu Phillip, Loshi Abraham, Kamba Paul.

Gospel

Spearhead

by Russell Schnell

The first station of the C.I.M. was located at Charlesville in 1912 in order to establish the Church of Jesus Christ among the Bashilele people. But because of their hostility and obstinacy, this tribe became the last to receive a C. I. M. mission station.

Outstations among the Bashilele were established and manned primarily by Baluba teachers working out from Charlesville station. These teacher-evangelists lived sacrificially and risked their lives to preach Christ. They found these tribesmen unresponsive to the Gospel, vying for the honor of cold-blooded murder, striving to fill their lives with "valiant" deeds that would be exhibited with feather-stick decorations on their graves.

Tribe Obstinate, Hostile

Relations between villagers and these teachers are well characterized by the Baluba song sung to the beat of tom-toms:

Bimbo bimbo, kakuena bualu. (Hail, hail, hang-it-all, who cares?)

Prriii-ti-ti-ti, bualu budiku. (Listen, Hearken, something DOES matter.)

It reminds us of those singing, "Some think the world is made for fun and frolic," while the preacher strives to remind them, "But wait a minute. One must face eternity!"

Many of these teachers sowed the seed for decades, seeing little or no harvest. Many reaped sorrow instead of joy as their only visible rewards. But they were the forerunners of Banga station that

was established on December 3, 1950, at the crossroads of the Bashilele tribe.

Primitive, Rural Culture

Banga Station assumed responsibility for an area 65 miles wide and 125 miles long with a population of 40,000 people. Of this number, 20,000 are Bashilele, 10,000 are Batshoko, and 10,000 are half-a-dozen different tribes. The main industry in this area is to the extreme north where there is a palm-oil extracting plant and palm plantations. Otherwise, the people are small farmers. Several Roman Catholic missions are scattered throughout this area, in which we are the sole Protestant witness.

A few months ago Banga celebrated its 10th anniversary. Following is a list of dates marking important events during the early days at Banga.

Dec. 13, 1949: Field conference recommendation was made that the Schnell family be released from Charlesville at once to begin new station. In July of this year Glenn Rocke built a temporary chapel at the proposed station site. Bashilele boys with their leader Kapitene Timote built without cost a 3-room school unit nearby.

Historic Dates

March 1950: Ernest Yoder received challenge to go to Congo as Banga builder. Arrived in July.

November 1950: Four converts bap-

Among

Headhunters

tized and one marriage performed at new site.

Dec. 3, 1950: Official occupation of Banga station by missionaries. Concession had been approved by government in January, almost a year before.

Jan. 28, 1951: Baptism of 108 boys and girls. Several marriages performed.

June 1952: Missionary Levi Keidels arrive.

December 1952: Sam Edigers (missionaries) arrive.

Tested Pillars

The pillars of the Church of Christ in Congo are men who have been tried, tested, trusted, and have overcome the pitfalls and entanglements of customs and rites which confront a child of God in a heathen land. Our early leaders and overseers underwent much hardship, suffering and loss of loved ones as they worked with the stubborn Bashilele. Their names are Ilunga Yakobo, Konshi Samuele, (overseer of big camp of boys), Bende Daniel, Bea Daniel, Kalala Joseph (director of girls' camp at outstation Djimbu). To the extreme north, in the area of the oil-palm plantations, were Pastor Kazadi Matthew, Kabongo Thomas, Pastor Mayamba Jean and Kalumba Isaac. Some of the early leaders so integrated themselves with the tribe that they were considered as belonging to it. Some of their children even married into the tribe.

Following are character sketches of men who laid Banga Station's groundwork and helped establish it:

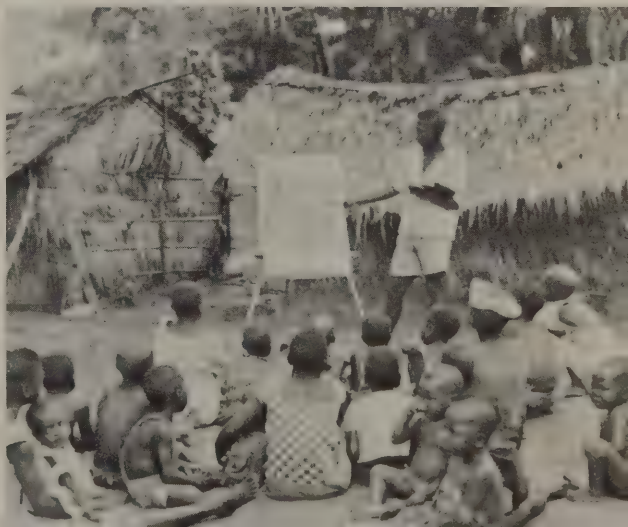
KAPITENE TIMOTE: A forerunner and faithful worker at the new station. Had charge of the primary school. His patience was often much tried, when opening the new work. He faced many difficulties including the untimely death by burning of his son. Retired to Charlesville, being afflicted with tuberculosis.

MUKANA DAVID: The first church leader and Bible teacher at Banga. Was very energetic, but did not work in complete harmony with the tribe and was later released for other Christian work.

MUADIULU PHILIP: Second church leader, carrying major responsibility at Banga to present. Member of the Batshoko tribe in our station area. Son of a chief. He came to Charlesville about 1930 and worked for several missionaries as tailor, cook, houseboy, translator, etc. Finished 3-yr. Bible School course at Charlesville. Was overseer at large centrally-located village and did a good piece of work. Because of his faithfulness and trustworthiness, he was called to Banga Station to become leader. After a time, he was ordained to ministry. He taught Bible in the Primary School and later in the Bible School where 48 pupils were enrolled. He has suffered much opposition because he is not a member of the local tribe. He lost his first wife at Banga. Later married the daughter of an old overseer. His children have set a good example and have attended schools at various places, such as Charlesville, Leopoldville, etc. Since Independence Day, his faith has been sorely tried. His stubborn nature has pulled him through. Praise the Lord, even though the local people tried to force him to leave and destroyed his personal things, he is still there, witnessing for Christ.

TUMBA CHARLES: Faithful evangelist for many years among the Bashilele. After he became blind he settled at the station where he took his turn preaching in the Sunday morning service as well as for daily devotions at the dispensary and maternity. Also taught catechism class. He amazed the congregation by giving long passages of scripture from memory. In spite of his handicap, he was a living pillar of the church.

Student teaches Bible lesson in village



MAYAMBA JEAN: Pastor of Basongo church in northern part of territory. Bible school graduate. Overseer for many years. Powerful preacher and Bible teacher. Very aggressive in all he does—church work, his coffee plantation, large corn fields, grist-mill operation and store. Elected to government committees. Advocate of good education for his children. Has a large family. Wife and children are alert and highly respected. He was uprooted by a tribal warfare in his area and is now preaching in Leopoldville.

MUDIANDAMBO SAMUELE: Sound pillar of the church with 40 years of service. A man of much gumption and determination to stand against great odds. When over 60 years old, learned to ride a bicycle so he could more readily visit the evangelists in villages under his charge. Nicknamed "Strong father of the church."

KALALA JOSEPH: An outstanding Christian of long standing and many years' service. A Bible School graduate, teacher of the Bible, and good Bible student. A calm and methodical deep thinker, especially in dealing with church discipline problems. Had charge of the first girls' camp in Bashilele territory near Charlesville. He faced much opposition at a time when he himself was under church discipline. However during this period he was greatly strengthened spiritually by his close contact and reliance upon God.

BAYANGA SAMUEL: A local boy having attended village schools and worked himself up through the ranks to become an overseer among his own people, the Bashilele. He has experienced much opposition from them. Fearless hunter of elephants and as fearless in his stand for Christ. The lord blessed his home with twins. In order to keep them, was forced to paint one with whitewash periodically so it would look like a spirit. The tribal characteristic of stubbornness has carried him through many a conflict.

LOSHI ABRAHAM: Also a local boy. Patient, long-suffering, easy-going, but faithful overseer of evangelists working among his own people. Has been very reliable.

BONANDJOKO DANIEL: Member of Bashilele tribe. Faithful outstation teacher for years. Chosen to come to Banga station to take charge of girls' work. Has patience and carries great responsibility. Was very staunch in his Christian testimony during pre-Independence spirit worship movement that swept our territory

Mutena—continued from page 17

Though less energetic than many others, he must be commended for his faithfulness. His birthdate is unknown, but he must have been 70 when he retired early in 1960.

Self-made Preacher

Mpanda Jean has proved a "jack of all trades." He wields great influence among the people. He had not finished the primary school, but by hard work advanced rapidly to the position of supervisor of schools and evangelistic work. He has a keen ability to enlist the aid of the village people in the construction of chapels. He does good agricultural work. His influence will be noticeable in the days to come. He was to have been ordained as pastor in August, 1960.

Kasanda David served as a "house boy," taught school, and after a year in Teacher Training school was chosen to attend the Bible Institute. He graduated in 1959. He was installed as assistant Pastor to head the church at Mutena and to teach in the Bible School. He has been carrying a heavy responsibility in these difficult times. He is charged with the care of the station in the absence of the missionaries.

Roster of Heroes

The faithfulness of these men in spite of the gravest difficulties, has meant so much to the cause of Christ. We should mention Mulumba Zechariah who left the carpenter shop to attend Bible Institute and become a shepherd of his own people; Mutangilai Norbert who because of his enthusiasm was called the "Peter" of his class; Nshidi Lazarus, the crippled evangelist whose burden for all the children of Congo brought much fruit; Ngala Martha, the silent witness and prayer warrior whose testimony was such a challenge to others; the school teacher-evangelists who lived in villages far from the station, and made the initial contact with the black diamonds who eventually are to become Jewels for the Lord Jesus; the Moniteur School graduates who will bear responsibility in the development of the youth in a newly independent country.

It was our purpose and the purpose of these leaders to build from these diverse tribes a united church. In spite of continued unsettled conditions, the impact of these men will be felt far into the future. To the glory of God, these men who have planted faithfully will witness His giving the increase.

CONGO INLAND MISSION

The Congo Inland Mission was founded in 1911 to engage interested Mennonite bodies in a united effort to 1) carry out the last command of our Lord Jesus Christ of preaching the Gospel to every creature (Matt. 28:19-20, Mark 16:15) and 2) to build His church in accordance with His own espoused purpose. (Matt. 16:16-18, 1 Cor. 3:11)

To accomplish these objectives, the mission has sought to develop in its assigned geographic area, a balanced program of evangelism, Christian leadership training, education, medical assistance, and related efforts directed to strengthening the Christian village community life with the Church as its center.

Total church-mission integration was achieved in February of 1960, when Congo leaders assumed full administrative responsibility for their church with its 23,000 baptized converts, naming it "The Evangelical Mennonite Church in Congo." Missionaries continue to labor alongside their African brethren striving to implant Jesus Christ in the hearts and lives of the Congolese.

INTERNATIONAL HEADQUARTERS

251 West Hively Avenue
Elkhart, Indiana

ADMINISTRATIVE STAFF

EXECUTIVE SECRETARY
Rev. V. J. Sprunger, Elkhart, Indiana

TREASURER
Rev. George Neufeld

BOOKKEEPER
Miss Jeanette Sprunger

CO-OPERATING AGENCIES

(For receiving and receipting of funds)

Board of Missions
722 Main Street
Newton, Kansas

Evangelical Mennonite Church
3100 Addison Avenue
Fort Wayne, Indiana

E.M.B. Conference
839 Pine Street
Omaha 8, Nebraska

CANADIAN REPRESENTATIVES

Rev. George Groening
890 Carter Avenue
Winnipeg 9, Canada

Mr. George Loewen
Steinbach, Manitoba

AFRICAN HEADQUARTERS

Tshikapa
Congo Republic, West Africa

OFFICERS OF THE BOARD

PRESIDENT—Rev. L. E. Troyer
Meadows, Illinois

VICE-PRESIDENT—Rev. Reuben Short
Archbold, Ohio

RECORDING SECRETARY—
Rev. Orlando Wiebe, Donnellson, Iowa

TREASURER—Mr. Maurice Stahly
Morton, Illinois

BOARD MEMBERS TERM EXPIRATION

Rev. Reuben Short, EMC	1961
Mr. Clarence Diller, EMC	1962
Rev. E. M. Rocke, EMC	1963
Rev. Arthur Enns, EMC	1962
Rev. H. E. Bertsche, EMC	1961
Rev. E. G. Steiner, EMC	1963
Rev. L. E. Troyer, CCM	1961
Mr. Milo Miller, CCM	1962
Rev. R. L. Hartzler, CCM	1962
Mr. Rae V. Guth, CCM	1963
Mr. Maurice Stahly, CCM	1961
Rev. A. E. Kreider, GMC	1963
Dr. S. F. Pannabecker, GMC	1961
Rev. John Suderman, GMC	1963
Rev. Orlando Waltner, GMC	1962
Rev. H. H. Dick, EMB	1962
Rev. Orlando Wiebe, EMB	1963
Mr. George Loewen, EMB	1961

Dr. Melvin Gingerich
Goshen College
Goshen, Indiana

Driver Resigns C.I.M. Post

Harvey A. Driver has resigned his office of executive secretary of the Congo Inland Mission and was relieved of his responsibilities as of June 1. He has accepted an appointment as director of public relations at Taylor University at Upland, Indiana, but will continue as a counselor and adviser in C. I. M. affairs.

Awarded Citation

The Congo Inland Mission Board at a meeting on April 24 expressed appreciation to Mr. Driver "for years of dedicated and self-giving service, much of it under unusually taxing circumstances. He labored with devoted persistence to properly systematize the work of C. I. M. both at home and abroad. He led in a marked expansion of the work with a notable increase in personnel and necessary finance with all the problems incident thereto. He welded the cooperating bodies here at home into an informed, committed, and unified supporting brotherhood."

Mr. Driver writes, "King Saul went to Gibeah with a band of men whose hearts God had touched. This phrase describes my feelings about the C. I. M. family. I felt there was with me a 'band of persons whose hearts God had touched.' I am hopelessly and forever in debt to each of you, and promise to faithfully serve my God all of my days as I understand His purpose for me."

Spurred C.I.M. Growth

Under his capable 10 years' administration, the number of C. I. M. missionaries grew from 49 to 99. The C. I. M. established two new mission stations and acquired two others; It increased its geographic area of responsibility by one-third, and the annual receipts for the mission grew from \$119,953 to \$317,819.

Rev. Vernon J. Sprunger, for 30 years a C. I. M. missionary, has been appointed to succeed Mr. Driver.

Conference Plans Communications for Africa

Ninety delegates from Africa, Asia, Europe, and North America met during the last two weeks of June at Kitwe, Northern Rhodesia, to discuss and plan Christian publications and audio-visual communications for Africa. Delegates to this first All-Africa Literature Conference represented a cross section of church and mission work. Sixty-five delegates, both nationals and missionaries, represented different nations and territories in Africa.

Underline Urgency

With the continent of Africa in a period of rapid change, the urgency of the task through the medium of the printed word was emphasized. All agreed that the Gospel must be preached during these days of uncertainty and challenge.

Vernacular editions, adult literacy programs, writing, editing, publishing, printing, periodicals, audio-visual materials, publications for the Muslim world, and distribution were subjects of papers prepared for consideration and discussion.

The conference recommended the establishment of two clearing houses for Christian publications, one for English-

speaking Africa and another for French-speaking Africa. Religious press services were also recommended for these two languages in Africa. Emphasis upon training Africans, especially for writing and translating, is to be extended to French-speaking Africa. The Africa Writing Center at Kitwe will add courses in French in January 1962.

Congo Well Represented

Congo was represented at the Conference by the following delegates: Mr. George Vumi, former editor of *Envol* Publications; the Rev. William Deans, director of Editions Evangeliques; Bishop and Mrs. Newell Booth and the Rev. Everett Woodcock of the Methodist Mission; and the Rev. Robert Bontrager, director of La Librairie Evangelique au Congo.

In its Message to the Churches, the Conference earnestly calls upon every Christian of the churches of Africa and overseas to become one in prayer that the Gospel may be communicated and acceptable in every country.



THE CONGO MISSIONARY MESSENGER

CHURCH IN CRISIS; CALL TO PRAYER

Featuring

- Background for Crisis
- Reports from Missionaries on the Scene
- Triumphs of the Holy Spirit

OCTOBER-DECEMBER, 1961

In This Issue:

CHURCH IN CRISIS; CALL FOR PRAYER

THE BACKGROUND

Crisis in Congo Culture—Mel Loewen.....	3
Crisis in the Congo Church—James Bertsche.....	5

ON THE SCENE OF CRISIS

News from the Field

Dr. John Zook	
Irena Liechty	
Hulda Banman	
Mel Claassen	8
Ellis Gerber	9
Peter Buller	10
Tina Quiring	11
Ina Roche	14
Glen Roche	14
Vernon Sprunger	15

TRIUMPHS OF THE HOLY SPIRIT

Revival Continues Among Nyanga Women—Gladys Buller	12
Souls Won to Christ in Kamayala Area—Ben Eidse.....	13

C.I.M.'s FIFTY YEARS' ALBUM, PART FOUR

Builders for Christ Among the Bampende	
Nyanga Station—F. J. Enns.....	17
Kandala Station—G. P. Near.....	19

NEWLY-OPENED BOOKSTORES REPORT

UNPRECEDENTED SALES	20
---------------------------	----

ROSTER OF C.I.M. MISSIONARIES

On the Field.....	20
In the Homeland.....	21

SURVEY REPORTS STATUS OF CONGO MISSIONS.....	22
--	----

THE CONGO MISSIONARY MESSENGER

VOLUME XXXI, NUMBER 4

EDITOR: LEVI KEIDEL

Published quarterly at North Newton, Kansas, by the Congo Inland Mission Board, 251 W. Hively, Elkhart, Indiana.

All correspondence regarding subscriptions, renewals, changes of address, or manuscripts for publication, should be sent to The Congo Missionary Messenger, 251 W. Hively, Elkhart, Indiana.

Prompt notice should be given of change of address, always giving both old and new addresses.

Second Class postage paid at North Newton, Kansas.

Publication Policy: The MESSENGER is sent to members of the loyal supporting constituency of the Congo Inland Mission requesting it. It is our aim to publish four issues each year. There is no regular subscription charge. Publication costs are covered by freewill offerings of the readers who also are financial and prayer supporters of the C.I.M. This being the Golden Anniversary year, a portion of each issue of 1961 is devoted to remembering the past.

The Background

Crisis in Congo Culture

BY MEL LOEWEN



Rev. Loewen of Steinbach, Manitoba, has recently completed requirements for his doctor's degree in political science from Brussels University, and has taken up residence in Leopoldville with his family. He is teaching in the Congo Polytechnique Institute, a Protestant pre-university training school.

FOR THE Congo the word "independence" has lost its magic. In the eighteen months since the old administrators left, political, military and economic upheavals have followed in regular succession.

The United Nations with thousands of troops and a budget of \$10 million monthly has brought a semblance of peace to most parts of the Congo. Tribal tensions still run high in some areas but seem to be on the decline. Political problems, however, being far from settled, may take years for stabilization. As in July 1960, so now, the greatest unknown factor is the Congolese army. When the Belgian officers were forced to leave, the army was without leadership and without discipline. Since the U.N. had no clear mandate to interfere in internal matters it could not disarm the Congolese army.

U. N. Contribution

Perhaps the U. N.'s greatest contribution so far has been economic. With its many contingents of foreign troops and its technicians and officials in the Congo, the U. N. has stimulated whole cycles of the economy in transport, food services and domestic help, besides the direct aid in cash given to the Central government. Should this direct foreign aid be withdrawn the Congo would be bankrupt in a month.

The Central government has shown little responsibility in regulating its own economy. It has repeatedly increased minimum wages and the salaries of government employees at a time when austerity might have balanced reduced income. It has increased payrolls of the army and police for the mere sake of increase, without regard for qualification and training. To add salt to the sore, the political leaders themselves, though mouthing platitudes of austerity, live in luxury and amuse themselves with chartered flights to the interior.

The economy is financed largely by the United Nations, 70 per cent of which comes from the U. S. There is no basic solution to the economic ills outside of a drastic austerity program and/or the assimilation of Katanga riches into the national treasury. It is largely the economic resources of the Katanga which is the impelling force behind U. N. action to reintegrate the whole Congo within its former boundaries. But the economic necessities do not coincide with social and political factions within the Congo itself.

Three Political Influences

The tribal loyalties of central Africa have not been erased during eighty years of foreign rule. Propaganda promoting a sense of national feeling developed a vocabulary easily repeated in public speeches and newspaper articles, but produced too few leaders of national vision. Political programs were related to local desires. In the last year and a half these pockets of local political parties have grouped and regrouped themselves into, characteristically enough, three geographic spheres of influence.

The Stanleyville regime, now under Antoine Gizenga, controls Oriental and Kivu provinces. Its political orientation is far left. The Elizabethville administration controls only the southern part of Katanga province, but it is so rich that it can scoff at the rest of the Congo. Its leaders who live on the largesse of the big mining concerns lean far right in their political thinking. The Central government is friendly to the West but is not above co-operating with the leftist elements of Stanleyville for the sake of national unity. But this national unity is only words.

Perhaps the Congo is too big for unification. Perhaps peace could be gained by letting the Congo divide into several independent states each seeking its own economic level and its own political expression. Though this type of solution would certainly be the simplest, it would also concede the Stanleyville area to the Communists. Natural resources are few, the economic loss would be small, but it would offer an ideal propaganda base to Communism in the heart of Africa.

Service Involves Risks, Sacrifice

In spite of these uncertainties hundreds of Protestant missionaries have returned to the Congo. Because of continuing hostilities by local tribes, some areas have been abandoned but missionary re-occupation is encouraging. After the evacuation of July 1960 mostly men came back to survey the land. There is now a general movement of families back to the Congo.

The men who made temporary arrangements for their families last year could not indefinitely remain on the field alone.

Either they would leave permanently or they would try and make life tolerable for their families in the Congo fully realizing the risks involved. The possibility of returning as families hinged on questions of supplies and transportation,

medical services, education of missionary children, and security.

Role of Mission Societies

Mission societies can do little about the over-all problem of political tension and its direct relationship to personal security. If an area is too tense it is unwise to reoccupy with families. But other problems can be solved by the missions themselves. By scouting local retail stores, by ordering from abroad and by importing vehicles, supplies and transportation can be made available for these families.

Most of the old schools for missionary children have been closed, but a new school for Americans has been opened in Leopoldville. With good plane service it is possible for parents and children to see each other during longer vacations. The costs, however, are much higher and new financial arrangements will have to be made for parents of school-age children. The material well-being of the families can be assured by the missions. But spiritual and mental tensions have not decreased with the advent of independence.

At Crossroads of Crisis

The old palaver sessions, which were always common diet in missionary service, have increased their intensity. Since the local church has not been organized into an officially recognized body, the mission carries on the legal matters related to government subsidies for medical and educational programs. Since there are not enough qualified Congolese teachers for the higher schools, missionaries here too must take up former jobs with their former responsibilities.

The post-evacuation missionary is in a trap. He would rather be a simple counsellor and friend and not take the positions of responsibility which inevitably lead to recriminations. Perhaps nothing has so discouraged him as the many accusations of partiality, mismanagement, political activity, and negligence. The missionary is not without fault, but to be constantly reminded of one's sins is as discouraging as the uncertainty of the political and military problem of the Congo.

Having preached the Word for fifty years the missionary of the C.I.M. is torn between the counsel to shake off the dust off his feet and leave, or to exclaim with Paul: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

The Background

Crisis In the Congo Church

BY JAMES BERTSCHE



Rev. Bertsche, a C.I.M. missionary since 1948, arrived from Congo in August, 1961, and is studying for his master's degree in anthropology from Northwestern University in preparation for returning.

VIEWING the Congo Church from the vantage point of eighteen months after missionary evacuation, some plus and minus signs are beginning to group themselves. Some patterns of strength and weakness are beginning to take shape. Against a fluid background of revolution, anarchy, and economic crisis, we'll examine first the plus signs.

1. Devotion of the Congolese Pastors

These men vary greatly as to training, ability, and devotion, as is the case with any comparable group here at home. But in the crisis days following missionary departure, pastors on every station, with great courage and dedication, rallied believers to protect records, property, and funds left in their hands. As weeks stretched into months, these men carried on and continue carrying on the church program. Some performed their duties in the face of threatened physical harm and death. It can surely be said that the Congolese pastors are the "heroes" of the evacuation story. They remain the key figures in the chapters of Congo history currently being written.

2. Dedicated Lay Leadership

Laymen throughout our area have for years served on church councils. They have given hours of their time in the search for Christian solutions to the endless palavers that find their way onto

the local church council dockets at the various stations. These men—carpenters, masons, teachers, coffee growers, merchants—continued their responsibilities following the upheaval. In no instance did a church council disintegrate for lack of interest or concern.

3. A Bible-Based Ministry

C. I. M. national pastors and lay preachers do not argue about the inspiration and authorship of the Scriptures. For them it is simply a question of "Mukanda wa Nzambi," the Book of God. They preach it as such and the Church accepts it as such. There is frequently "indigenous exegesis" to fit local situations. Returned missionaries at their first post-evacuation Congo Sunday morning service were hit between the eyes by the sermon of a lay preacher. He held forth with vehemence and perspiration on the catalogue of sins of the renegade Old Testament missionary who fled to his hill-top vine-covered haven to view the anticipated destruction of his city mission field.

Their ministry wields an impact that brings conviction to the sinner, guidance to the believer, warning to the careless, and hope to the discouraged.

4. The Daily Life of the Believers

It escapes the attention of the casual

observer. But the more one moves among the Congolese during these troubled days, the more he becomes aware that the Gospel preached through the years has left "salt" in Congo culture. It may be manifested in a clerk in some commercial center, a secretary at a government post, a teacher in his classroom, a humble catechetist in his village, an illiterate believer in his clan circle.

Taking many forms, it is found across Congo in the most surprising and unlikely places—wherever there is a Congolese who's life has been touched and transformed by Jesus Christ.

5. The Concept of the Church as the Body of Christ

One of the deeply gratifying experiences for returning missionaries was this: In the face of fierce tribal warfare, there was deep grief on the part of church leaders for the division among them. Often in conversation they asked how they might facilitate a healing process between the two groups.

There has been repeated expression of concern for "our Church." A recent appeal from a neighboring Protestant group to affiliate with the C.I.M. Church brought instant interest and approval, though it was constituted of outside tribes. For our church leaders, the concept of church fellowship cuts across lines of tribe and clan. This has been and will continue to be a source of its strength.

6. Trained Personnel Within the Church

As missionaries found themselves evacuating, they held hurried meetings with their Congolese co-workers and tried to arrange with them the carrying on of the work. They suddenly realized how invaluable was every trained Congolee and even those only partially trained. They also saw with sudden blinding clarity the weaknesses and limitations of their instruction.

There is no aspect of our training program which has not paid multiple dividends in the past months. Dispensaries and maternities have continued to function. Male nurses undertook major surgery with amazing facility. Schools have opened their doors with a minimum of missionary help or guidance. Supplies were inadequate. Teachers were not always wisely distributed. But children have been in school, which is for now the important thing. Returning missionaries found Congolese by and large doing the tasks they had been trained to

do . . . and often trying to do others which they, through no fault of their own, were unprepared to do.

7. A Workable Organizational Structure

No one realized in February, 1960, just how timely the Charlesville Integration Conference was. It was largely the structural and organizational details agreed upon in this meeting that gave the Congolese necessary guidance for proceeding alone in August of the same year. It was also at this conference that Congolese leaders were chosen and assigned some specific administrative responsibilities. As a result, in the crisis months of late 1960, there was no paralysis. Church officials met; decisions were made; responsibilities were assigned. The church as an organization continued to function.

While there are plus signs, indicating strength, there are minus signs indicating weakness.

1. Dead Wood in the Church

Under the Belgian colonial policy, it was accepted policy to provide for general education and medical care of the Congolese through the missions. Thus, Congolese of all ages were methodically and repeatedly channelled through missionary hands. This obviously afforded the missionary an unparalleled opportunity for wielding influence and shaping lives for Christ. Looking back now, one can also see the "built-in pressures" which were at work influencing the Congolese to "become Christians."

For instance, in the school program, a young man's motivation for seeking baptism might have been to gain better educational privileges. Again, the mission of necessity employed hundreds of people as teachers, printers, nurses, and so on. It was inevitable that some Congolese would take whatever measures they felt might enhance their chances for employment, including "being baptized."

Finally, in the 1950's Africans came to consider baptism as a mark of distinction. It was a status symbol. It was becoming the distinguishing feature between the illiterate, superstitious pagan, and the educated knowledgeable elite. With all of these factors at work, increasing numbers of Congolese sought Christian baptism for reasons other than a genuine experience with the Lord Jesus Christ, and a desire for public identification with His church.

Post-independence events have begun

to burn out the dross. It may be manifested by decreased church attendance at a village chapel; or by a cynical mission-employed teacher who shows ill-concealed suspicion of missionary motives and is indifferent toward Christ's claim on his tithe, time, and loyalty; or in a trusted hospital employee who is discovered to have stolen and sold for personal profit some medical supplies; or in the compromise of a church leader.

2. Preoccupation with Numbers

Pastors have continued to organize believers' classes and to admit new members regularly into the church. But a church leadership which confounds quantity with quality is not a sign of strength but of weakness.

Catholic methods of pressure and intimidation to build their numerical advantage invites our church leaders to compete for numbers. They by logic seek to "baptize people Protestant" before they are baptized Catholic, and thus change potential opponents to allies.

3. Principle vs. Expediency

In years prior to independence, the missionary interpreted the Bible in terms of the African setting and spelled out its implications in terms of moral and ethical codes of conduct. The African accepted these explanations and interpretations. He had no choice. Whenever unpopular disciplinary action was necessary in the church, the African leader could always take refuge behind the missionary if he was so inclined, and could thus avoid personal involvement in the issue.

Since the departure of the missionary, the church leader has had to stand on his own feet. His present ethical or moral decisions reveal whether he is motivated by principle or expedience. Hewing to principle when it cuts across personal or family loyalties is an acid test of character in any society.

4. Status Hunger

Position, rank, and recognition bulk large in the Congo village life. . . . A marked awareness of status and rank among the Belgians served to reinforce its importance to the observant Congolese. There is among them a deeply ingrained status-consciousness. To demonstrate one has achieved a certain rank, it is necessary to have a certain title, uniform, office, automobile, or privilege.

Many of our Congo friends have seen the missionary's role as one of prestige and status first, and of responsibility and

hard work second. There has not been in the thinking of many the all-important link between status and responsibility. The problem becomes increasingly troublesome when there is even a certain reluctance to shoulder the duties attendant with the status they have acquired.

5. The "Gimme" Complex

After two generations of Belgian paternalism, the Congolese were conditioned to view the function of the white man as that of a full-time Santa Claus. They received much completely free or at a ridiculously low cost.

Here lie some of the missionary's thorniest problems. It is always a shock to learn that Santa Claus is dead. The missionary is often accused of standing between the Congolese and the bountiful life they feel should still automatically be theirs. There must be careful and patient counselling to impress upon our brethren that with growing maturity, there comes also growing responsibility. The Church has in the last decade, supported its village evangelists. This trend must be reinforced and continued.

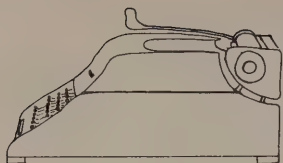
6. Blind Tribal Loyalty

Every Congolese has a home village where he is perennially assured of a roof over his head, a place to sleep, and food to eat. The door is always open to a clan member; aid is always forthcoming in time of crisis. In return for these securities, the clan also makes demands upon its members, chief among which is unwavering loyalty.

This deeply-rooted loyalty can cause serious difficulty for the church. In the case of disciplinary action, a church council member seldom takes an active part in the condemnation of a fellow clan member. When a fellow tribesman becomes a political personage of some kind, it is a foregone conclusion that he will have the support and loyalty of his fellow-tribesmen. His policies are accepted without question.

Areas of strength are reasons to praise God. Areas of weakness are signs of an unfinished task. There is still service to be rendered, witness to be maintained. There are still pledges to be honored, intercessory prayers to be offered, sacrifices to be made, missionaries to be sent.

We'll someday stand condemned before God if we do less than our best for the Congo Church in this, its most critical hour and for the lost whom it must reach.



NEWS

FROM THE FIELD

Dr. John Zook, Nyanga

It has been so encouraging to receive many letters with reassurances of prayer and concern. The situation at Charlesville seems to be clearing slowly, though the local people have not yet openly shown any regret for what happened there. Slowly God is working. I believe He will some day prepare the way for re-opening the station.

Medical work at Banga is growing. The people come in droves. I'm scheduled to go again next week. We've done 27 major operations there. We need a new and larger dispensary badly. I think Banga will continue to be a major surgical medical center now that it has gotten started.

Harold Graber (Tshikapa) reports spectacular results with his bookmobile. One day recently he sold 4,000 francs (\$61.00) worth of literature. It's a big problem to get the material here. We are glad for the help of Missionary Aviation Fellowship in securing supplies. Literature is a prime need, and in many areas is really selling. Harold has on quite a few occasions had fellows come with 300-500 francs, lay it down and say, "Give me all of it in books."

Irena Liechty, at LECO, Congo's Largest Inter-Mission Publishing House, Leopoldville

When I returned to Congo in October 1960, I had no thought of staying at LECO more than a year. I'd hoped to return to Kasai province to continue with Ecole Menagere (home economics school). That hasn't been possible.

But it's been a good year here. I've enjoyed it, with its problems of directing 21 workmen. We began with a big backlog of work, and have been further swamped with orders coming in since about July. So far this year we've printed in 13 languages. We've just finished the second 50,000 edition of Tshiluba Gospel of John this year. We've also done it in Kituba, Kikonga, and Lingala. We're about to print an edition of Luke in Gipende. We're presently assembling Gene-

sis and Exodus in Kituba, the first Old Testament books other than the Psalms to be printed in this language. We're proofreading Genesis in Otetela. We printed 15,000 Gipende hymnals.

At least three of our books published lately were written by Africans. I've been told they sell very well. Who can estimate the value of these many printed pages during this critical time in Congo? I've found peace in knowing God has placed me here for this year.

Hulda Banman, at Congo's Inter-Mission Medical Training Institute, Kimpese

We can work and go about unhindered. The hospital is busy, and we have some 60 to 70 students. For these especially, I covet that the years here might deepen their walk with God.

I teach nursing arts to 14 new students. We have classes daily, and go on supervised visits to the wards. I also have their Bible classes. We seem to be making some real progress in learning four-part hymns.

Keys are largely in African hands. A fabulous medicine stealing arrangement was recently uncovered. Police found an illegal dispensary where medicine was being sold. While here, too, wheat and tares must grow together, God has His faithful ones, though temptations are many. Pray for us for wisdom, courage, and joy.

Mel Claassen, Kamayala

I've been back on the station for about two months. I believe the missionary is needed and wanted more than ever. Here at Kamayala we could not have been better received. One pastor told me, "Now that you're back, we don't feel like orphans anymore."

We have never needed Evangelistic missionaries like we need them now. Most of the people in our area have heard the Gospel. Many have accepted it, but few are really putting it to practice in their daily lives. They need to be taught in the Word. They need to know that salvation is just the beginning.

Location of C.I.M. Missionary in Congo



As I go about my work in agriculture, the question that continually haunts me is this: How can I keep them from becoming materially minded? This work is very much needed, but as the means to an end. They should be shown that Christ must be uppermost in their lives. Literature ought to play a tremendously important part in this work.

Locally, stores are empty. We can't buy eggs for money. They want to trade for something they can use, like clothes or bicycle wrenches. The real test of our acceptance will come when they find out we didn't bring Utopia back with us.

Problems are still present and real. One teacher said, "We thought when you came we would have school books." The Lord knows the end from the beginning. In the meantime it's our business to be faithful.

Ellis Gerber, Kamayala . . .

I was sent here to direct the school. The government has not yet answered our request to approve our Congolese school director, so we do not yet know who is officially in charge. Language continues a barrier for my effective work here, and the uncertainty of my staying

here takes some of the incentive away from my committing myself seriously to language study.



Since funds are not sufficient to travel in the villages by car, I've rigged up a bicycle camping outfit. This will permit my staying out for several days at a time. An inflatable plastic mat-

tress should help avoid picking up unwanted hitch hikers from an occasional "inhabited" hut. The bicycle generator is wired so one can plug in a six-volt filmstrip projector for showing Bible pictures.

High Costs

Distance traveling is prohibitive. A round trip to Kikwit (city where supplies are purchased) from here costs \$150. We are not at all sure we could get anything if we did go. Even gasoline is very scarce. I haven't had opportunity to go there to the bank for money for over three months.

Shortcomings

While we feel we can justly blame the Congolese for imperfection, our criticisms must never be to belittle them and to pamper our egos. We missionaries must share our part of the blame. Congolese have not yet learned to do a satisfactory job of bookkeeping—and so not all funds are being properly allocated. Missionaries have not trained chauffeurs and mechanics to properly care for vehicles. Bookshelves in missionaries' homes attest to the wisdom they find in books. Not nearly enough Christian literature has been produced in native languages. In the meantime, Congolese are clamoring to learn English.

Present Opportunities

Religious courses in primary schools need revamping. While the Gospels are taught comparatively thoroughly, Romans to Revelation is largely neglected, for lack of planning. Something should be done immediately toward preparing radio broadcasts in French and important Congo languages. This is a big job, but is an unparalleled opportunity to make Christ known to the masses.

While there is much that should have been done by this time, much yet can be

done. Many Congolese still lost in sin, can be reached **now**. Missionaries returning not only find hardship, but opportunity, which is still given of God. It is equally an opportunity and a responsibility for American Christians. In the words of James, "... for him that knoweth—and doeth it not, it is sin" (James 4:17).

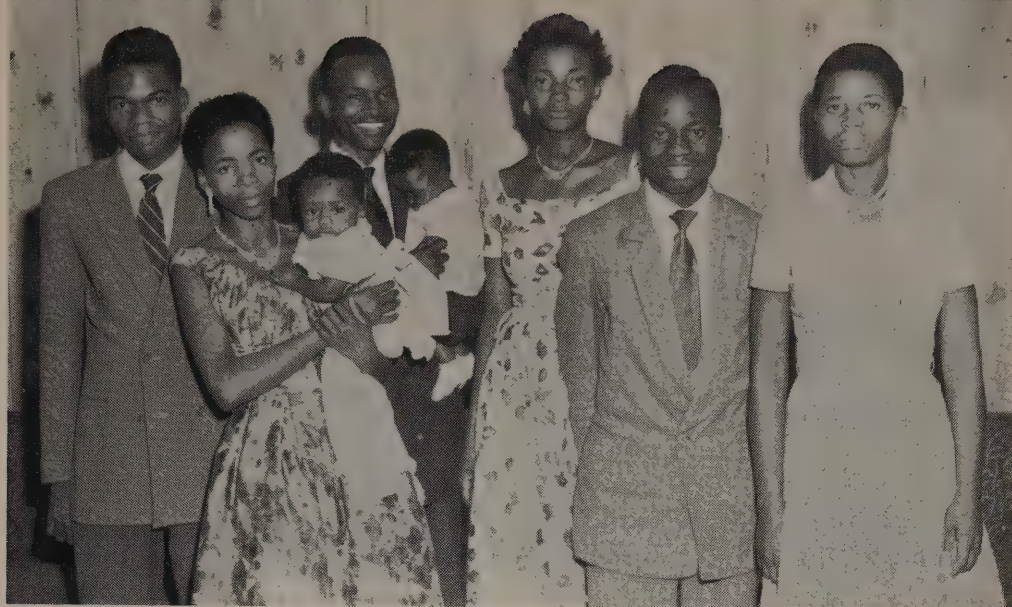
Peter Buller, Mukedi . . .

Never before have we felt the need of prayer as we did when returning to Congo this time. We felt "alone" in that we were the first family back on the field since the evacuation of July 1960.

I left Gladys and the children in Leopoldville for three weeks while I went inland to attend a church conference and to move our things from Nyanga to Mukedi station. In spite of the rumors linking my name with the death of a political leader, I received a warm welcome from Nyanga Christians. We spent the first seven weeks without a doctor, and often without a vehicle to get medical aid. One night Gladys came down with a high fever and chills. The African nurse gave her medicine that helped her over the crisis of a serious infection. Our children have been well and happy here, for which we praise God.

James, age 8, left us after four weeks to attend an American school in Leopoldville. He looked very small in the big commercial plane that took him away from us. His brief letters leave many





Left to Right: Mr. and Mrs. Theodore Mbualungu, Mr. and Mrs. Maurice Ilunga and Mr. and Mrs. Robert Ilunga currently studying at Freeman Junior College, Freeman, South Dakota.

questions in our minds, but we have entrusted him to God.

The mission church decided that I should open a Christian Teacher Training school at Mukedi. I have 44 students enrolled. Most of them are saved. All need to grow in their Christian lives. The great dearth of trained Christian leadership in Congo, which was rocketed from the stone age to the nuclear age in the space of a few years, makes the challenge of Christian education paramount.

There is much evidence that these people, in their search for independence and in glorying in their new freedom, have forgotten God. There is little preaching with conviction and little fearless condemnation of prevalent sin. Church is poorly attended. It is plagued with ill feeling and tribal differences. We need an evangelist, black or white, who will preach fearlessly and be used to bring Holy Spirit conviction. Help us pray God for one.

Though Congo is still in political turmoil, our local area is at present calm, with little political activity evident. People here all belong to the one party that has strong connections with Moscow. They walk across the station singing of their great leaders, Lumumba and Gizenga, and of a local man who is now training in Moscow. What is our future? We can only trust it to God. Our purpose is to serve Christ and His Church as long as He permits us to stay here.

Many of you have pledged prayer and finances toward our support. Many

thanks! The load at this end is heavy. James' schooling costs triple the allowance we get for him. We are grateful to those who have rallied to our need.

Tina Quiring (with Three Congolese Couples Studying at Freeman, S. D.)

Thanks to those who have written the Congolese students. They get homesick at times and appreciate being remembered. This is a period of confusion. They're beginning to understand English, but still words fail them to express themselves.

They have learned to enjoy American food. There is such a variety that I'm rather at a loss to know how to best help them. Generally speaking, they do very well with their housekeeping, including cooking.

They have faced the cold weather bravely thus far. They have plenty of warm clothing, but sometimes it stays in the closet when it should be used. Seventeen Evangelical Mennonite Conference mission societies have sent us gifts of clothing. Wish you could see the two babies in their pink and yellow snow suits.

People have shown great interest in our Congolese students. We have attended seven mission and harvest festivals.

In five churches they presented a skit centered around the evangelistic work in the outstations. It showed the opposition Congolese evangelists encountered when they first proclaimed the Gospel of Jesus Christ in the village, and their later joy in leading souls to Christ.

Continue to pray for us.

Triumphs of

Revival Continues Among Nyanga Women

BY GLADYS BULLER

Word had just gotten out that I was back on the field, when I received an invitation from the Nyanga women to attend their General Women's Conference and to be their speaker. I accepted immediately and asked permission to bring three Mukedi women with me. I decided to leave our two children with Pete so I would be more free to visit and work with the women.

Travel Dangers

On the day of the conference, October 25, we set out with a pickup truck and the Mukedi chauffeur. We feared the Luange River crossing since the water was high and the wooden dugouts that supported the ferry boards were rotting through in many places and water had to be bailed out constantly. Having crossed the river many times before, I lost my fear when I recognized the familiar friendly faces of the Akongo rivermen, but the African women hung on to the truck fearfully. One said finally, "I am giving myself over to Mrs. Buller. If we are with her, we will arrive safely." We did. Further along our way we picked up two women carrying small babies who were walking in twenty-five miles.

Joy Abounding

As soon as the car stopped at Nyanga, the women rained down upon us with shouts and cheers. They threw their arms about us and sang and chanted! They told us they had sung all night in hopes of seeing us and beginning the conference. What a thrill to see old friends with whom I had worked and taught and sung and cried and prayed during the past two terms! All the delegates were registered and totaled 132. Every session—morning, afternoon, and evening—had been planned in detail by the Nyanga women.

Such joy in teaching, admonishing, singing, and praying! I marveled continually at how the Lord had continued to keep and guide these women since revival broke out among them in 1959. A class on "Leadership of Women's Work"

was led by the president, Sengu Lebeka. A class on "Teaching Our Children Spiritual Matters" was taught by an evangelist's wife, Koloma Esther. There were classes on "Marriage and Family" and "Bible Women." Every evening was filled with special songs, a message by the guest missionary, and a skit seriously prepared to bring out spiritual truth—stripped of customary quirks to provoke laughter.

Taught of the Holy Ghost

I wish I could write in detail of the blessings received. Everyone was astounded at the authority with which Sengu and Koloma taught. Women asked questions, some of which were difficult to answer and brought on excited discussion.

One asked, "Does God really answer prayer?" Kavunji got up to answer. She said the birds had taken her seed after planting and it looked like she would have no millet crop. Others said the spirits of the departed had sent the birds. She gave herself to prayer, and reseeded the field after it was considered too late because the dry season was approaching. But a peculiar thing happened—it rained and rained and continued to rain, well into the dry season. She had a large harvest and remembered to give her tenth to God.

Koloma told how she dealt with her erring child. Though he was already in secondary school, she tried to get him to repent. She lit a lamp at night and told him to sit down. She read the Bible and prayed with him. Then she left him and went to bed. About midnight, there was a knock on her door. He was ready to make things right.

One of the women reported that on her way to the station she had knelt by the side of a tree and prayed, "Lord, I know how to ride this bicycle, but I don't know how to fix it." It took her 25 miles to the mission without any trouble.

Persecution, Victory

A representative from each area was called upon to report on progress of the Lord's work. We listened to a brilliant

e Holy Spirit

report from the Akongo, where the chief had burned the home and belongings of evangelist Mbambi Daniel and his wife Koloma, and had threatened to kill them because he was losing his people to the Gospel. Now that they had left, the chief has changed his attitude altogether. People are coming out for the Lord and giving generously to the church. Even the chief's wife has accepted Christ and joined the church. From this village fourteen women came to the conference.

On the other side of the picture, only the pastor's wife came from the large village of Kipoko. This is the home of the late Bienge David, a political leader slain in tribal warfare. Their church has grown cold.

I spent five days attending meetings, shaking hands, visiting the people in their homes, holding their babies, eating at their tables, listening to the burdens. Many expressed their sorrow at the way things were going in the mission. "The people are going hungry," one expressed. "They are not being fed the Bread of life."

Souls won to Christ in Kamayala Area

BY BEN EIDSE

Radiant enthusiasm characterized our reception at Kamayala Station and in its district. Christian and heathen alike greeted us with such expressions as: "This is like a new year dawning." "This is like heaven coming down!" "Tatamo, tatamo, tatamo!" (accompanied by clapping of hands).

Terror

Brutalities inflicted on nationals in Portuguese Angola resulted in considerable tension in border villages, but otherwise the area was calm. Conscious of the risks involved, Paxman Allen Horst and I proceeded ahead of our African brethren on one of our treks. As we approached Kambawasa village a terror-stricken man approached us with considerable hesitation. Offering us two chairs he asked, "Are . . . are you with the mission?" "Yes." "Oh, I thought you were the Portuguese." All the villagers had fled save this brave soul whose shotgun leaned

Burden for Revival

I have returned with a great burden for these women at Mukedi. I have seen no spiritual zest here. There were no meetings for the women when we arrived, and the pastor's wife expressed doubt that any women would come out. But I determined to go every Thursday if I were the only one sitting there. A few have turned out. The three women I took along with me have come back reporting the Nyanga people are happy for the missionaries' return, the big issue at the conference was the Word of God, and that not one woman here is giving herself to the Lord's work like those at Nyanga.

I've spent time in prayer asking, what is wrong here at Mukedi? Why are these women cold and indifferent? Haven't they had the same number of years with the Gospel? There is but one answer . . . a spiritual revival. Our hands are tied until we and they yield to His leading. The greatest thing we can do is pray. Will you join us?

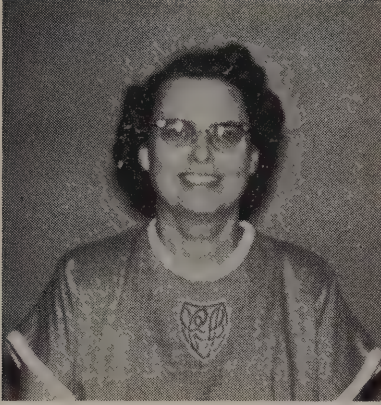
against the grass hut behind him. He showed us the shells he had intended to use if his friendly approach had proven unsuccessful.

The church needs revival. In the wake of Independence, with its emphasis on personal, tribal, and national prestige, there has been a cooling-off spiritually in many hearts.

Signs of Progress

On the other hand, the Church has made considerable progress. Leaders now recognize areas of weakness and strength. At Kamayala the nationals started a Bible School after the departure of the missionaries. Five new overseers were appointed to increase the efficiency of the Church program. Kibanguism (the Black Saviour movement) has practically died out in Kahemba territory. Christian leaders took a firm stand against a political youth organization that threatened the stability of the Church. A pressing need in the Kamayala area is the financial in-

(Continued on page 16)



Mrs. Ina Roche, Nyanga . . .

The women have gradually opened up to us. Now when Aganetha (Friesen) arrived, they were ready to come as a group to welcome her. They know we still love them and want to help. The wives of the students in Bible Institute are very enthusiastic in their classwork, studying the Gospels, flannelgraph lessons, soul winning, and home economics courses. We've begun a program of home visitation in the nearby villages. What a tremendous group of young girls to work with here—96 in boarding school, and many, many in the village.

The Women's Conference was a wonderful blessing. The public came to the evening meetings. The first evening people just sat and sat, refusing to go home. They wanted more. Some of the skits presented evenings were Elisha receiving Elijah's mantle after Elijah was carried away in the chariot (a bicycle pushed by four girls); the parable of the ten virgins (bridegroom was a woman whose costume really made her look like a man. Two women built fires on the platform. One left and didn't tend hers. It went out. The other watched hers, so it burned brightly. They gave a spiritual application on faithfulness.)

What thrilled me most was the teaching of Kolomba Esther, who with her husband has been greatly persecuted. She told us how to teach our children:

"When you rock your baby in your arms, if you sing Cha-Cha, that's what he'll learn. If you sing Gospel choruses, that's what he'll learn. (She picked up a child from a mother's arms to illustrate.)

"If a child errs, don't scold him and

push him into the hole of sin. Take him lovingly by the arm and lead him away from it. Don't tell him to be good like some other child. The other child may fail. Teach him to be like Jesus.

"We must teach our children to: 1) believe in Christ as Saviour, 2) accept the power and authority of the Holy Spirit, and 3) give their whole lives to God."

We have all we need and are very glad to be here, called as apostles of God.

Glen Roche (in charge of Bible Institute) Nyanga . . .

Djari Jeremie, one of our students, is greatly burdened that his tribe (Banjembe, pop. 5,000) has no Christian leaders. He feels God wants him to raise up a church in his tribe, and he is studying hard to carry out that purpose. He recently went to the distant mission station of Baraka looking for a Christian girl to be his wife and helper in the Lord's work. Young men like these need our prayers.

Eight Baluba and eight Lulua Christians met together at Harold Graber's house in Tshikapa recently. They decided to call a meeting of all the church leaders of the tribes that had been at odds for so long for a reconciliation meeting. They prayed together, ate together, and shook hands as they parted for their homes. Some of them were most happy to have had a meeting and were really burdened that there had been so much division among them.

Shidi Lazalo, a Mumpende from Nyanga, was teaching Bible school at Mutena when fighting broke out. Finding himself among the wrong tribe, he had to flee. This was especially difficult for him, with severely crippled hands and feet. The bed where his child lay caught fire, burning the clothes and the mosquito net. The child was rescued, uninjured. He suffered loss of all his earthly possessions. He has since been teaching in the Bible school here at Nyanga. His testimony for Christ is the more radiant for all he has gone through. He praises the Lord's goodness in sparing his child.

A local young man left this week for eighteen months study in Poland. The church presented him with a Bible before he left. When he and others like him come back we are fearful that things will not be good.

We need to work hard getting out literature, radio programs, and training people for the ministry. I feel time is short.

Executive Secretary Vernon Sprunger is presently in Congo, answering an urgent call from the field for help in clearing a backlog of administrative work dealing with government-mission relations. Until his anticipated return in May 1962, C.I.M. home office responsibilities will be handled by Rev. George Neufeld.

Aganetha Friesen, R.N., flew to Congo on Nov. 7 to take up duties at the Nyanga maternity hospital.

Rev. and Mrs. Harvey Barkman, with their three children, flew to Congo on October 10. Sandra, 11, Gerald, 10, are in school in Leopoldville. Lowell Henry, 1, is with his parents on Nyanga where Harvey is director of the Secondary School.

Sam and Leona Entz, left for Congo via Pan American on Dec. 12. Sam will use his much-needed mechanical skills to get C.I.M. vehicles rolling, and Leona will work in the Nyanga hospital.

Archie and Irma Graber with daughter Nancy are scheduled to fly to Congo on Dec. 26. Present plans are for Archie to expand his evangelism-relief work for the Congo Protestant Relief Agency to other needy areas of Congo, working from Leopoldville as headquarters.

Robert and Mabel Bontrager with son Thomas Alan, are scheduled to return to Congo in January to resume their ministry at LECO, Congo's largest inter-mission Protestant press and publishing house, in Leopoldville.

Rev. and Mrs. Earl Roth and family will sail from New York on Jan. 9. Tentative plans are for Earl to teach Bible in an upper-level Leopoldville public school.

Dr. John Zook arrived from Congo on Dec. 8, for a well-deserved reunion with his family. Dr. Zook plans to complete a residence surgery course, spend a few months in deputation work, and return with his family to Congo in May 1962.

The following C.I.M. missionaries are currently studying in view of further service in Congo:

James Bertsche, Northwestern University, anthropology.

Sam Ediger, University of Oregon, doctor of dentistry.

Peter Falk, Mennonite Biblical Seminary, theology.

Annie Falk, Goshen College, home economics.

Mary Hiebert, Prairie Bible Institute, nursing.

Levi Keidel, Northwestern University, journalism.

Lodema Short, Bowling Green University, education.

Charles Sprunger, Mennonite Biblical Seminary, theology.

Vernon Sprunger reports:

Leopoldville has been peaceful for the ordinary person, in spite of what news you may be hearing on the radio. I've found the same general peaceful conditions everywhere I've gone. I've visited all stations except Mutena. All ferries along the Mutena road have been sunk or are otherwise out of commission, so that it is necessary to travel three times the ordinary distance to get there. I did meet some of the Congolese from Mutena station. I've been welcomed everywhere.

On Nov. 3 local government authorities came and removed our mission transmitters from Tshikapa and Nyanga as a security measure. This means we have no interstation radio communication at this time. However, a 700 metre airstrip has been prepared at Nyanga to facilitate landing of Missionary Aviation Fellowship planes or larger craft if necessary. This is a real help in transportation of personnel and supplies.

The transport problem is acute. The transmission went out of one minibus and wiring caught fire in another in the last two weeks. Completion of a large dormitory at Nyanga is being hampered because the truck for transporting sand and gravel has been out of commission for some time. Transportation available for our Nyanga missionaries now is one Volkswagen minibus (a rear wheel comes off occasionally), one Volkswagen sedan, and a 1-ton Ford truck. We're looking forward to the arrival of mechanic Sam Entz.

Another serious problem is the backlog of administrative and legal business caused by absence of experienced personnel and frequent changeover of missionaries during recent unsettled months. The situation must be remedied as soon as possible.

Hymns translated by missionaries and introduced to the Africans have become a part of Congo culture. On the day the death of U. N. Secretary Dag Hammarskjöld was announced, the only music played over government radio stations was Protestant hymns, all popular and light music programs being cancelled. The personal doctor of President Kasavubu is a protestant from the United States.

Attitudes and loyalties are shifting continually. We must not slack our efforts because conditions are more difficult and possibly dangerous. We are not working for a business which operates on an accounted profit and loss basis. We are working for the Lord Jesus Christ Who has given us a message to proclaim to the world. There is no reason why the banner of the Cross should not be borne aloft with confidence and dedication in all circumstances.

We need more personnel on the field to carry the Gospel to the village adults, as Brother Eidse did; to the youth of the land on the Secondary School level; to the sick who come for healing; to those who keep their coveted radios turned on with the volume high during most of every day; to those reached by agriculture self-help programs. A program of literature should be integrated into all these ministries.

In spite of conflict, confusion, divided loyalties, suspicion, and an uncertain future, challenge right now lies on every hand. I urge that "Marching Ahead" be the order of the day.

SOULS WON TO CHRIST IN KAMAYALA AREA

(Continued from page 13)

digenization of village teacher-evangelists.

Most of my time was spent in village evangelistic work. Messages were expository in nature, aimed at strengthening believers and reaching the lost for Christ. We preached to refugees from Angola and assisted the Red Cross and the Congo Protestant Relief Agency in food distribution. We usually ate two meals a day with the Africans. Allen soon won their confidence by his liberal helpings of their dishes. We spent many pleasant evenings around village fires.

Reaping

In our 229 meetings, 615 inquiries came for salvation (including 31 chiefs), and 43 backsliders rededicated their lives. There was Chief Luangu, notorious for his wickedness. According to rumor, he was responsible for the deaths of a number of his fellow-villagers. Once in a rage, he chopped off his wife's ear. Now, aged and blind, he surrendered to Christ. Then too, there was the Angola refugee who escaped Portuguese guns by plunging into the swift Lubale River. "God spared my life," he said. "I'm giving it to the Lord from now on."

C.I.M.'s Fifty Year's Album

PART FOUR

Builders for Christ Among the Bampende

1. Nyanga Station

BY F. J. ENNS

Before missionaries planned itineraries through the Bampende tribe, they sent students from the Bible School at Charlesville. These young men worked in Bampende villages as teacher-evangelists during vacations or for longer periods. Among those sent for longer periods was Kamba James of the Lulua tribe. He located at Kipoko village near the Kasai River, fourteen miles from where Nyanga station was later opened. This was about the year 1917.

James had his ups and downs in school, but his way of winning the confidence of the parents by visiting them helped him keep control of the pupils, because the parents stood back of him. He was devoted to his pupils, and would help them outside of regular school or worship hours. Thus it was that he led several children to Christ. Three of his early converts became the first Bampende leaders at Nyanga station. Others became teacher-evangelists. Nyanga station was started in December 1920, and Kamba James was asked to go there periodically to help put the Pende language in writing. Later he was ordained a pastor among his own people, and is now retired.

Another strong teacher who was later sent into the Nyanga area of the Bampende peoples, was Yone Badiasa, of the Baluba tribe. He was located at Tshingila village, 25 miles from Nyanga in the opposite direction. He was an organizer. When children got restless he needed only to say, "You know my rules." This village also produced effective teachers and evangelists who gratefully remember their former teacher. Young men from Kipoko village had been ready for leadership before those from Tshingila, but as the latter became strong, rivalry broke out between the two groups, which for a while caused real difficulty.

Among other nationals from our older stations who made their contribution to the work at Nyanga is Makazudi Paul. A quiet deliberate-speaking Muluba, Paul had charge of the station from December 1921, to February 1923, when there were no missionaries at Nyanga. Teachers from outside tribes left in 1930, in compliance

with a decision of the Field Conference in 1929 that African leadership in the Bampende tribe be turned over to Bampende.

The first three Bampende leaders at Nyanga station were Mazemba Pierre, Kitamba Daniel, and Kipoko David. After finishing school in the village, they attended school at Nyanga station, and



Rev. and Mrs. Frank Enns, Congo missionaries
1926 — 1960

from there were sent to attend Bible school at Charlesville. Kipoko David was soon transferred to Kalamba station for higher training. The other two continued in Bible school. Away from home in a strange tribe, the boys met with difficulties, but were determined to stay the two years to graduate. But when the course was lengthened to three years, the boys picked up their belongings and left. Nyanga missionaries encouraged the boys to come back to work on the station, where they carried increasingly heavy responsibilities.

Mazemba Pierre did outstanding work as supervisor of the boys' boarding school and in agriculture. Being a natural leader, he was much used in resolving difficulties. His services were sought by chiefs and



Four leaders, l. to r.:
Kipoko David,
Mazemba Pierre,
Kitamba Daniel,
Kumbo James, and
two helpers.

village people. In the church he was first installed as deacon and later as pastor. It was once proposed that, because of lack of physical resources, distance to water, and geographic isolation, Nyanga be abandoned as a location for missionaries. Pierre worked hard to locate building material and good water near the station. He inspired chiefs and village people to rally and help make roads. For several years, when he was not connected with the mission, he produced lumber and food products for the diamond company. Now he has a coffee plantation and is pastor of a regional church. Periodically he comes to the station to discuss church problems. At this time of unrest, he is a stabilizing influence in his community.

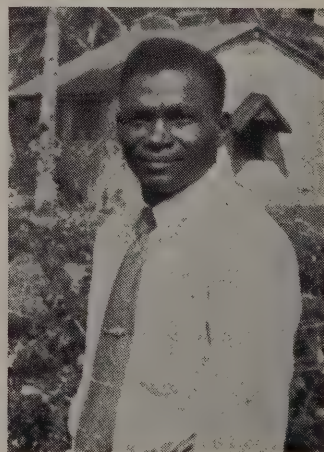
Kitamba Daniel, a less-forceful leader, was known for his neat dress and was a good preacher until his sudden death in 1936. While on an evangelistic tour, he stopped for the night in a village 14 miles from Nyanga. After retiring in the house of the evangelist-teacher, he was struck by lightning and instantly killed.

Kipoko David was chosen to help with translation work. Intrigued by the glamour of clerks handling fabulous inventories of goods in newly-opening stores, he left the mission for more lucrative endeavors. Disillusioned, he later returned, and has since helped periodically in station and literature work. He is presently on the revision committee of the Pende Bible.

Ngongo David spent his early years in Kikunga village five miles from Nyanga. He remembers the day when missionaries first came to the area hunting a site to start a mission station among the Bampende tribe. Since his childhood, he

has been closely associated with the missionaries, accompanying them on trips and working in their homes. Later, as pastor on the station, he co-operated wholeheartedly with them in promoting the work. He is a member of the field administrative committee. After the evacuation of the missionaries, he assumed leadership and kept the new church organization from disintegrating by seeing to it that the scheduled annual conference be held so as to organize the work for the year ahead. He felt responsible since he was chairman of the entertaining station.

Kikadi Paul came from Tshingila village as a small, attractive, intelligent boy. After graduation from station schools, he became head teacher and choir leader, and eventually one of the church leaders. He was very energetic and made definite con-



Pastor Ngongo David

tributions to the growth of the work. He now holds an important position in the new Congo government.

Bonge Jean, after years of teaching and overseeing the work of evangelist-teachers, was sent to study at the Central Bible Institute at Tshikapa. He was in the school's first graduating class. In November 1955, he established a Batshoka-tribe sub-station and has been in charge of it to date. It had about 40 girls in boarding school. Pupils in his elementary school numbered 150, though this year attendance has dropped. Bonge Jean also is pastor of eight regional churches located in a circuit of about 130 miles. He rides the circuit on his bicycle. Though he is not unusually gifted, he is successful because of his deep consecration and hard work.

Space does not permit elaboration on the work of others. Kijika Paul was a fiery assistant pastor of earlier days. Kimbanji Isaac, a quiet steady pastor, has since 1957 gone from one regional church to another of his circuit, admonishing the Christians, and administering baptism and Communion. Mandala Solomon is the station hospital evangelist who went through trying experiences when after a severe illness, one of his ten children died. Resigned to God's way, he returned to his work, saying the Lord had taken the tithe of his children for His own.

Teaching in Bible School are Shidi Lazalo, the crippled evangelist, and Muhaku Pascal, a graduate of Central Bible Institute. Graduates from the upper-level Ecole de Moniteurs supervise our primary schools. Capable trained male nurses help our doctors in medical work. Two govern-

(Continued on page 21)

2. *Kandala Station*

BY G. P. NEAR

Mrs. Near and I left New York on Dec. 21, 1925, following the Lord by faith to establish a work among the people of Belgian Congo. We traveled two and one-half months by ocean steamer, river boat, hammock, and on foot. In June 1926 we selected a location and founded Kandale Mission.

It is difficult today to appreciate the problems encountered: slow travel through virgin jungle and swamp, a strange land with its strange sounds and smells, a crude people who spoke a language we had never heard. Thank the Lord that in spite of these problems, we chose a location that has proven ideal—good water, sandy soil, plenty of wood, a pleasant climate, and a center of population.

Natives helped us build a grass wigwam which was our home until we later built a mud and stick house. We built a shack of poles and grass for a school house. Not one around us could read or write. Not one around us knew Christ. Snakes, disease, and fire were perennial enemies. I was even arrested by an official on a trumped-up murder charge. Only the patience, persistence, and courage that God gives was sufficient to win and train from these peoples, men for the Gospel ministry.

Our little daughter Evangeline died in 1930 and was buried at Kandale. We, with our other daughter Heraldine, left in December of the same year for a furlough in Canada. We returned to Congo two years later. Helpers who came to join us were Miss Mabel Davis, Miss Bertha Belch, and Mr. and Mrs. Larry Dolby. After several years they took 18 church members with them to open up a new work at Shakenge, in Feshi Territory west of us.

Rev. and Mrs. Arnold Peterson with their four children came to help us in 1947. Rev. Peterson used a plane donated to Mid-Baptist Missions by LeTourneau, Inc. His first landing, on March 6, 1948, was a memorable occasion. A great crowd of African men, women, and children, their clothes wringing wet with perspiration from running, were joined by the local white government official and his wife to witness the landing.

A 1947 report reads, "There are 605 pupils on Kandale Mission station, with 158 girls in the boarding school. There are 14

(Continued on page 22)



Author G. P. Near and friends.

Newly Opened Bookstores Report Unprecedented Sales

(Following is an excerpt from a letter dated Dec. 12 from Mrs. L. C. Vass, literature missionary of the American Presbyterian Congo Mission, stationed at Luluabourg, Kasai, Republic of Congo. This mission was the first to work in Central Congo, reduced the Tshiluba language to writing and translated the Bible into it. Its field borders C.I.M. to the east. The two missions have in recent years co-operated closely in the program of Tshiluba Christian literature.)

Our LIPROKA (Luluabourg) bookstore had been neglected for months. What an accumulated jumble of stock I found upon my return in October! In the Mission storeroom were piles and piles of unopened packages and cases of books. Before I could tackle the storeroom, I had to work on the bookstore itself. There were still boxes of mixed literature stuck under the table from the move from our former location on Avenue McCar, all unsorted and uninventoried. I moved everything out and started all over again. We had new shelves put in, bought a large counter, arranged a new window display, and set up an outside bulletin board.

We have been operating under the new set-up for about two weeks now, and have sold over 50,000 francs (\$770) worth of stock, to date. My fear is now that we'll run out of things to sell. We've got to get busy printing literature as well as selling it! I think the biggest difference I see now and in pre-independence days is the fact that they all seem to have money to spend now, and it is burning in their

pockets, for so few stores are open. I have three working full-time in the store now, for the crowds were completely beyond one clerk.

The display I made for outside centered around the Tshiluba quotation of John 3:16. Around it were pictures of various nations with their languages. I specialized in the Pakistan, Indian, Nigerian, and Congo dialects, because our United Nations troops are just across the street in the Immokasai building.

We are strategically located—just a few doors from the main hotel, right on the main road between the government buildings and the commercial district. Every day new officials go by with their brief cases and business suits. Many have stopped and come in. If ever the door were **wide open** it is now.

There is also a bookstore operating at Bakwanga. A Christian medical official from Kabinda comes at regular intervals to buy books, and has also set up a branch of LIPROKA there. A Westcott Mission man is starting a branch store at Lusambo. All of these have come voluntarily with thousands of francs in hand, asking to start outlets in their areas. We'll have a bicycle colporteur on the road as soon as we can get a bicycle. A new shipment of bicycles arriving by train is sold out within a day. We have to wait for a rumor that they are in, in order to get one for the store. I'm ordering Swahili and Lingala Testaments with plans of getting literature in the direction of the Congolese army camp soon.

C.I.M. Missionaries On the Field

B. P. 123

Leopoldville

Republic of Congo

Rev. and Mrs. Archie Graber
Miss Mary Epp
Rev. and Mrs. Robert Bontrager
Miss Irena Liechty
Rev. and Mrs. Earl Roth
Mr. and Mrs. Lawrence Rempel
Rev. and Mrs. Melvin J. Loewen
Abe Suderman
Allen Horst

Congo Inland Mission

Nyanga via Tshikapa via Leopoldville
Republic of Congo

Rev. and Mrs. Russell F. Schnell
Rev. and Mrs. Glenn Locke
Dr. Ralph Ewert
Rev. and Mrs. Harvey Barkman
Rev. and Mrs. Samuel Entz
Aganetha Friesen

Gungu via Kikwit

Leopoldville

Republic of Congo

Mrs. Martha Janzen

Congo Inland Mission

Tshikapa via Leopoldville

Republic of Congo

Rev. Harold Graber
Rev. Vernon Sprunger

Congo Inland Mission**Kamayala via Kikwit via Kahemba
Republic of Congo**

Rev. Ellis Gerber
Mr. Melvin Claassen

I.M.E.**Kimpese via Leopoldville
Republic of Congo**

Miss Hulda Banman, R.N.

Congo Inland Mission**Mukedi via Gungu, Kikwit
Republic of Congo**

Rev. and Mrs. Peter Buller
Betty Quiring

Addresses of Missionaries in the Homeland

Rev. and Mrs. James E. Bertsche
1621 Florence
Evanston, Illinois

Miss Erma Birky
33 South Parkwood
Pasadena, California

Rev. and Mrs. Loyd Brown
874 Poseyville Road
Midland, Michigan

Rev. Victor Buck
V.A. Domiciliary
White City, Oregon

Mrs. Melvin Claassen
Mountain Lake, Minnesota

Rev. and Mrs. Elmer J. Dick
R 2, Box 37-B
Mountain Lake, Minnesota

Dr. and Mrs. James G. Diller
Apt. D-13, 4072 Fulton Road
Cleveland 9, Ohio

Miss Sarah Dyck
Box 36
Yarrow, B. C.

Rev. and Mrs. Sam Ediger
6731 S.W. 54th Ave.
Portland 19, Oregon

Rev. and Mrs. Ben F. Eidse
Steinbach, Manitoba

Rev. and Mrs. Frank J. Enns
Box 131, 312 S. Pine Street
Inman, Kansas

Mrs. Ralph Ewert
Mountain Lake, Minnesota

Rev. and Mrs. George Faul
48 Hope Street
Reedley, California

Miss Lena Friesen
James Valley Christian High
School
Rt. 1, Huron, South Dakota

Miss Sara Friesen
Jansen, Nebraska

Miss Margaret Friesen
38544 Old Yale Road, Rt. 2
Abbotsford, B. C.

Rev. and Mrs. Peter Falk
3003 Benham Avenue
Elkhart, Indiana

Mrs. Ellis Gerber
Box 161
Mountain Lake, Minnesota

Mrs. Harold Graber
803-6th Ave., S.E.
Austin, Minnesota

Miss Frieda Guengerich
Box 4
Deer Creek, Illinois

Rev. and Mrs. Waldo Harder
711 Pine Street
Omaha 8, Nebraska

Mr. and Mrs. Harold Harms
1004 Hayter Street
Dallas, Oregon

Miss Mary Hiebert
Prairie Bible Institute
Three Hills, Alberta

Dr. and Mrs. Henry Hildebrand
Box 1408
Steinbach, Manitoba

Rev. and Mrs. John B. Jantzen
Taylor University
Upland, Indiana

Rev. and Mrs. Arthur B. Janz
Hooker, Oklahoma

Rev. and Mrs. Levi Keidel
Box 266, Flanagan, Illinois

Miss Anna V. Liechty
Prairie Bible Institute
Three Hills, Alberta

Miss Agnes Lutke
Dalmeny, Sask.

Rev. & Mrs. Rudolph C. Martens
Box 17, Fairview, Michigan

Miss Bertha Miller
% Wm. E. Miller
728 Market Street
Sunbury, Penna.

Rev. and Mrs. Geo. B. Neufeld
251 W. Hively Avenue
Elkhart, Indiana

Miss Anna Quiring
Box 105
Mountain Lake, Minnesota

Mr. and Mrs. Arnold Regier
Mountain Lake, Minnesota

Mr. and Mrs. Elmer Regier
R. R. 4, Goshen, Indiana

Miss Amanda Reimer, R.N.
760 Broadway Avenue
Winnipeg 10, Manitoba

Miss Fanny Schmallerberger
100 Maple, Morton, Illinois

Rev. and Mrs. Loyal Schmidt
Grace Children's Home
Henderson, Nebraska

Miss Sue Schmidt
1035 W. 11th
Vancouver 9, B. C.

Dr. and Mrs. Merle H. Schwartz
811 Osage, Normal, Illinois

Miss Lodema Short
220 Meeker
Bowling Green, Ohio

Miss Lois Slagle
Pioneer, Ohio

Rev. and Mrs. Richard Steiner
RFD 1, Bluffton, Ohio

Rev. & Mrs. Charles E. Sprunger
616 W. Wolf
Elkhart, Indiana

Miss Kornelia Unruh
901 Uglov
Dallas, Oregon

Miss Selma Unruh
310 N. Lincoln
Hillsboro, Kansas

Rev. and Mrs. Allan Wiebe
2353 S. 8th St.
Omaha 8, Nebraska

Dr. and Mrs. John Zook
2503 N. E. Skidmore
Portland 11, Oregon

Mrs. Max (Ruth) Grutter
"Fora"
Chur, Switzerland

% Freeman Junior College
Freeman, South Dakota

Miss Tina Quiring
Robert Ilunga
Maurice Ilunga
Theodore Bualungu

NYANGA STATION

(Continued from page 19)

ment-certified mid-wives have charge of the maternity hospital.

Six overseers travel from village to village, each in his area, checking up on evangelist-teachers' work, admonishing the Christians, and gathering the tithes and offerings. Many teacher-evangelists and

some laymen and women are active in personal evangelism.

The many who have a part in the Lord's work of our Nyanga area remind me of the song which says

Like a mighty army

Moves the church of God.

With the help of our prayers and continued concern, may this army prove its strength during this difficult hour.

Survey Reports Status Of Congo Missions

A survey conducted during early December 1961 indicates that 51.7 per cent of the pre-independence Congo missionary force is back on the field. The most difficult problem of returning missionaries is developing new attitudes and approaches that will facilitate close inter-social relationships with the Congolese.

Of the 14 replies to a questionnaire sent 25 Protestant mission societies with work in Congo, three report the church has survived the current difficulties excellently, eight well, and three fair. Questioned as to how the church has benefited from the current crisis, eight report strengthened local autonomy. Others report more realistic thinking, strengthened leadership, and sifting. One reports no positive result.

Most respondents say that the principal strength of their pre-independence missionary enterprise is proving to be church leadership training and emphasis on indigenization. Three cite their educational programs as a chief factor of strength.

Four societies say the principal weakness of their pre-independence missionary work was slow development toward church autonomy. Others vary in their estimates: inroads of materialism; weak training programs in education, medicine, and church leadership; poor leadership; and failing to teach the relevancy of Christianity to the daily demands of life.

As to the basic motivational factors which have determined recent Congolese attitudes and conduct, Communism received 11 votes, tribalism 10, nationalism 8, and status seeking 7. Replies about the present Congolese attitude toward the return of missionaries were about equally divided between "strongly favorable" and "generally favorable."

Replies indicate a general agreement among societies that the greatest prospects for future missionary enterprise in Congo lie in pastoral training, education, literature, and radio. In spite of the generally-prevalent new and critical problems being faced by the societies, they are optimistic about continued opportunities.

Women's Missionary Societies may again prepare layettes and bandages for our medical ministry in Congo. They may be sent through your nearest MCC center, or directly via parcel post to one of the missionaries at C.I.M. Nyanga via Tshikapa, Leopoldville, Congo Republic.

KANDALA STATION

(Continued from page 19)

regional schools (also evangelistic centers,) 194 mission public schools in the rural area with 194 evangelist-teachers, 17 evangelist-overseers, and a total of 5,368 pupils in all schools. A total of 4,012 have been converted and baptized since the commencement of the work. The Lord has marvelously blessed."

In May 1949, after 17 years of uninterrupted service, we went on furlough. Rev. and Mrs. Howard Street with the Petersons supervised the work along with African leaders. Following the death of their daughter Jeaneen, the Petersons returned to the United States in 1950.

The Central School of Kandala was opened in September 1953. African students called it a God-send. Over one thousand have graduated, and now fill important positions as Christian leaders in commerce, education, and government.

In recent years the Kandale Mission has been a joint-effort with the Congo Inland Mission. The nine station missionaries evacuated by way of Angola at the time of the political upheaval on July 12, 1960.

African leaders have played a very important role in the growth and expansion of the Kandale work. Philip Kikanji, our first trained teacher-evangelist, is still with the work and is now engaged as a traveling evangelist. Paul Kimbadi, a former evangelist, is now engaged in scripture translation work. Pierre Kelendende, a former house-boy for Mrs. Near and a very successful teacher-evangelist, is now pastor of the Kandale church. Kindumba Jacques, former teacher-evangelist, has graduated from the Central Bible Institute at Tshikapa, is now assistant pastor of the Kandale church and in charge of the station Bible Training School. Many of the present Kandale church leaders have been in the Lord's service for more than 20 years. Though there are no missionaries presently stationed at Kandale, those passing through report the work of the church is going forward.



Pastor Pierre
Kelendende

CONGO INLAND MISSION

The Congo Inland Mission was founded in 1911 to engage interested Mennonite bodies in a united effort to 1) carry out the last command of our Lord Jesus Christ of preaching the Gospel to every creature (Matt. 28:19-20, Mark 16:15) and 2) to build His church in accordance with His own espoused purpose. (Matt. 16:16-18, 1 Cor. 3:11)

To accomplish these objectives, the mission has sought to develop in its assigned geographic area, a balanced program of evangelism, Christian leadership training, education, medical assistance, and related efforts directed to strengthening the Christian village community life with the Church as its center.

Total church-mission integration was achieved in February of 1960, when Congo leaders assumed administrative responsibility for their church with its 23,000 baptized converts, naming it "The Evangelical Mennonite Church in Congo." Missionaries continue to labor alongside their African brethren striving to implant Jesus Christ in the hearts and lives of the Congolese.

INTERNATIONAL HEADQUARTERS

251 West Hively Avenue
Elkhart, Indiana

ADMINISTRATIVE STAFF

EXECUTIVE SECRETARY

Rev. V. J. Sprunger, Elkhart, Indiana

TREASURER

Rev. George Neufeld

BOOKKEEPER

Miss Jeanette Sprunger

CO-OPERATING AGENCIES

(For receiving and receipting of funds)
Board of Missions
722 Main Street
Newton, Kansas

Rev. Ezra Steiner, Treasurer
Evangelical Mennonite Church
3100 Addison Avenue
Fort Wayne, Indiana

E.M.B. Conference
839 Pine Street
Omaha 8, Nebraska

CANADIAN REPRESENTATIVES

Rev. George Groening
890 Carter Avenue
Winnipeg 9, Canada

Mr. George Loewen
Steinbach, Manitoba

AFRICAN HEADQUARTERS

Tshikapa
Congo Republic, West Africa

OFFICERS OF THE BOARD

PRESIDENT—Rev. L. E. Troyer
Meadows, Illinois

VICE-PRESIDENT—Rev. Reuben Short
2523 Kosythy St.
Lafayette, Indiana

RECORDING SECRETARY—
Rev. Orlando Wiebe, Donnellson, Iowa

TREASURER—Mr. Maurice Stahly
Morton, Illinois

BOARD MEMBERS TERM EXPIRATION

Rev. Reuben Short, EMC.....	1964
Mr. Clarence Diller, EMC.....	1962
Rev. E. M. Rocke, EMC.....	1963
Rev. Arthur Enns, EMC.....	1962
Rev. H. E. Bertsche, EMC.....	1964
Rev. E. G. Steiner, EMC.....	1963
Rev. L. E. Troyer, CCM.....	1964
Mr. Milo Miller, CCM.....	1962
Rev. R. L. Hartzler, CCM.....	1962
Mr. Rae V. Guth, CCM.....	1964
Mr. Maurice Stahly, CCM.....	1961
Rev. A. E. Kreider, GMC.....	1963
Dr. S. F. Pannabecker, GMC.....	1964
Rev. John Suderman, GMC.....	1963
Rev. Orlando Waltner, GMC.....	1962
Rev. H. H. Dick, EMB.....	1962
Rev. Orlando Wiebe, EMB.....	1963
Mr. George Loewen, EMB.....	1964

Our Lord Jesus Christ

Watches

Congo, where the battle has become joined, the outcome uncertain; where the future of its church, and the eternal destiny of its 13.5 million souls are at stake.

Knows

the battle is not against "isms" but against Satan. The issues are not new, but those He faced and triumphed over on the Mount of Temptation. Followers of Satanic ideologies are also lost in sin, and need to be loved, and saved.

Calls

committed warriors who have absolute unwavering faith in the evidence and reality of things unseen—who are convinced that through their prayers, God may bare His arm, throw back the forces of evil, and cause the Church to triumph.

Awaits

the outcome, with greatest concern, knowing the balance can be tipped toward victory by the prayers of those who care.

Because far more may be at stake than we know, and because of the certain sharing of reward in eternity.

*Will You Join His Forces Now as a
Prayer Warrior?*